



Sunday School
Special Issue

Millennial STAR

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Millennial STAR

SEPTEMBER 1959 VOLUME 121 NUMBER 9

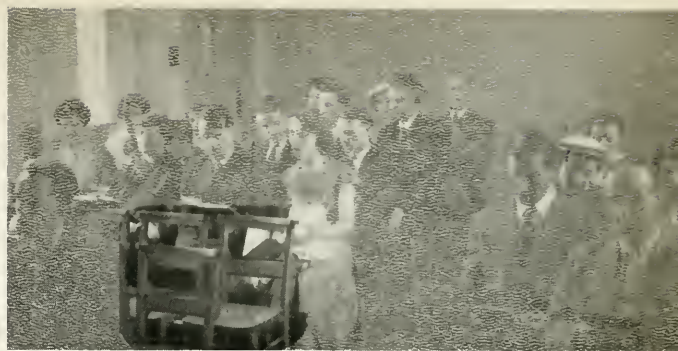
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Cover Picture: Richard Ballantyne and the first Latter-day Saint Sunday School

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THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year (\$2 foreign), 1s. (25c foreign) per copy. The Star is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London S. W. 7, England. Dr. Guenter Zuehlsdorf, Printer, Frankfurt, Germany.

Count Those Who Are Absent



IF WE were to abide by the spirit of the parables given by the Saviour of the Prodigal Son, the Lost Sheep, or the Lost Coin, we would probably reverse the way we keep attendance records.

Rather than counting those who are present, we would name those who are absent and then do everything within our power to make the absent ones present.

Emphasis is often put on the faithful "saints" who have made their election sure through their service and their righteous living.

It seems to me, the Saviour put the emphasis on the "lost ones" who had strayed through their own carelessness, or through lack of teaching on the part of parents, or the "blinded ones" whose testimonies were not strong enough to stand the trials of life.

Could we not follow the Saviour, for to follow Him, is to follow our Father? Could we not count those who are absent, then, count on those who are present to bring back the absent ones?

Many times a teacher feels good in having taught and uplifted his class. In his satisfied feelings, he has remembered only those who were present.

A calling to teach means to teach the whole class . . . every single one that should be there. Anything less than this is partial teaching, for only a partial group is taught.

This is a missionary church. Each person who has a testimony has an obligation to bear that testimony to his friends and neighbours. There are hundreds of full-time and part-time missionaries in Great Britain, seeking the serious and sincere, to bring them into the bonds of the covenant of joy and peace in the Gospel.

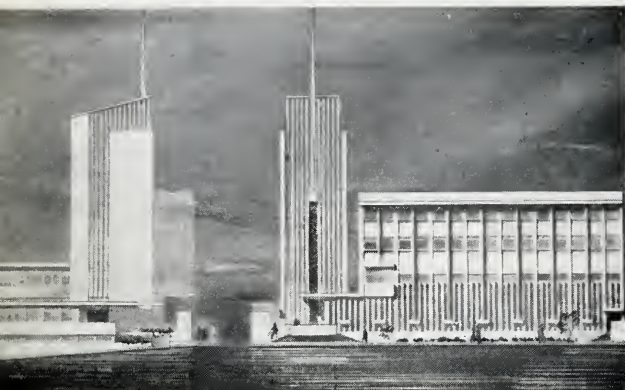
Is it enough that we should seek them out, teach them and baptise them? Is this the end result—baptism? Or are we seeking to bring all back safely into the presence of our Father in heaven? The end goal must be exaltation in salvation for all of our Father's children.

With this broad concept of the work, we seek to search, then to save and exalt all. Elder Mark E. Peterson, of the Council of the Twelve Apostles, advises us: "Let us not get so involved with the mechanics of this work that we forget the real purpose: to save and exalt souls."

Count those who are absent! Then, make them present! For, this is the wise counsel given by the First-born of our Father in His teachings.

TBW

London Chapel



The architect's drawing of the New London Chapel. Portland stone will be used on the facade, and the tower will rise to a height of 125 feet.

The most nationally observed holiday in Great Britain is August Bank Holiday. It was on this day, August 3, 1959, that the official groundbreaking was held for the New London Chapel in Exhibition Road in the Hyde Park area. Over 380 people gathered to the plot of ground which was made vacant during the bombing raids of World War II. The ground lies below the street level and people passing by lined the walls to witness the ceremony.

Temporary stands had been erected to seat part of the crowd, and a covered and raised stand held prominent guests including: Elder Marion G. Romney and Sister Romney; Mayor McHaffie, of the Royal Borough of Kensington; Sir Thomas Bennet, Architect for the new chapel; Mr. Robert Anderson and his wife of the United States Embassy; Morris Winslade of T. P. Bennett & Son; Mr. Reid Sherman, the solicitor for the Church for twenty-five years and his wife; Mr. Hugh Forbes, the barrister and his wife; Selvoy J. Boyer, President of the London Temple and his wife; Pres-

ident Joseph Darling, Recorder for the Temple and his wife; Anna B. Hart, General Board of the Relief Society; President A. Edward Southgate and his wife of the South London District; President Norman Dunn of the North London District and his wife; Dr. Cyril Jenkins; President Frederick W. Oates, British Mission First Consellor; President Lyle J. Cooper, British Mission Second Counselor; President and Sister T. Bowring Woodbury, President of the British Mission.

President Frederick W. Oates conducted the service calling first upon the South London Choir to sing "The Morning Breaks." This was followed by the opening prayer by President Lyle J. Cooper. Elder Duane Thomas, who is on a full-time mission for the Church, sang a baritone solo "The Heavens Were Opened."

President T. Bowring Woodbury in his greeting to the saints and friends who were there, spoke of President McKay's pronouncement of the "new era" with the opening of the Temple and the beginning of the new chapel.

Groundbreaking

Elder Romney turned the first spade full of soil while President Woodbury and Sir Thomas Bennett looked on.

He stressed the fact that the new chapel was to play a prominent role in the building part of the "new era." He also spoke of the close friendship with Sir Thomas Bennett, the Architect on the chapel, who has been a constant counsel on matters relating to the chapel. This was indeed a choice plot of ground. President Woodbury commented how the Prophet himself had approved the ground; and since that time four genuine offers to buy the property, even one just the last week, have been received. He continued about the distinguishing signs of the "new era," first of all in membership which has increased, since the "new era" began, from 10,906 to 13,319. Baptisms are up 77 per cent in the first six months this year over last year. Reactivation of members is also increasing. In the month of June alone, over 52 members were reactivated. In service, "I am amazed at the 634 district missionaries who are serving our Father in heaven." He mentioned that out of the 15 districts ten were in the hands of local leadership, and he hopes that by the end of



the year all of the districts will be under local leadership. The building phase of the "new era" has begun with force. With the groundbreaking of this chapel, we have the "beginning of a new era in building in the British Mission."



The South London District Choir, under the direction of John Geary, furnished some of the music. Jean Taverner, a choir member, sang a solo, "The Lord's Prayer."

Mayor McHaffie of the Royal Borough of Kensington offered his greetings to the Church as permanent residents in his borough. He stated that in the Borough of Kensington he believed there are more representative Churches than in any other borough in the City of London. "I am pleased to know that the Church of Jesus Christ of Latter-day Saints will be in this Borough."

Sir Thomas Bennett, the architect for the new London Chapel, spoke next on the usefulness which the Church was to have in this locality. He said that the usefulness would probably continue for an unknown length of time. Also, that it carries a responsibility as it stands in such a prominent position of the City. "Of itself, it is to be a lasting preacher of the religion it is to serve." He went over the progress of the designing of the building and its purposes and the part which he played in welding into it a unity of design and purpose—a

representative of the Church. Sir Thomas, who gained much experience and understanding of the Church as he acted as the consulting architect of the London Temple, was in a position to speak of the importance of the chapel in this area and also of the relationship of the design to the building itself. He has often stated that, "The chapel's design is modern in character, but it is intended to reflect a fine, traditional building as well as modern thought; both in its design and in its material it will express the aims and aspirations of the Church itself." He closed his remarks by saying, "We would like to thank the Church for giving us the opportunity of being the architects of this building."

Elder Marion G. Romney of the Council of the Twelve Apostles spoke next telling first of the restoration of the Gospel of Jesus Christ, as there were many friends and visitors attending the service. He related this to



Alfred E. Southgate, Norman Dunn, T. Bowring Woodbury, Sir Thomas Bennett and Elder Marion G. Romney after the official groundbreaking ceremony.

the people of Great Britain as a whole. He next told of the three-fold purpose of the chapel. First, it was to be a place of worship. Secondly, it was to be a place of instruction where members and friends might learn the principles of the Restored Gospel. Thirdly, it was to be a place where wholesome recreation might be had. As the Church and its principles represent a way of life, this chapel was to provide all of the activities which would help to incorporate these principles into the lives of the British people. "This building is to be here as a symbol of the restoration of the Gospel of Jesus Christ, where we may worship in the true measure of worship, and where we can bring our

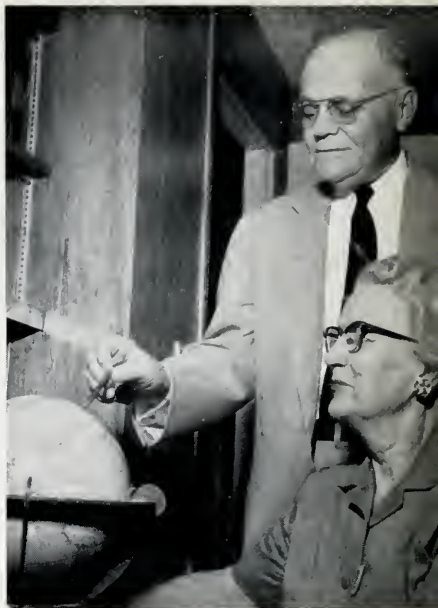
friends where they may, if they like, hear and accept the principles of eternal salvation . . . where the glorious truths may disseminate to all the people, who will let it, of this wonderful land."

Following this, the actual breaking of the ground took place. Elder Marion G. Romney turned the first spade full of soil. He was followed by Sir Thomas Bennett, President T. Bowring Woodbury, President Norman Dunn of the North London District, President A. Edward Southgate of the South London District.

Following the Choir's rendition of "Come, Come Ye Saints," the benediction was offered by Selvoy J. Boyer, president of the London Temple.

In 17 days, covering 1662 miles, Elder Marion G. Romney, of the Council of the Twelve Apostles, held 22 meetings with the saints and servicemen of Great Britain with a total attendance of 3,013. He also talked to the district missionaries who are performing part-time missions with an attendance of 533 at seven of these meetings and with 218 of the full-time missionaries, giving them counsel and personally interviewing each missionary, after hearing his or her testimony. A meeting was also held with the servicemen of both Great Britain and the United States, in the London area, at the Mission Home.

Elder Romney was in Sunderland just outside of Newcastle, where the Brigham Young University track team was contesting with the Durham



The Romneys' Tour of

County athletes and the athletes from Sunderland. At this track meet there were over 4,000 people in attendance and the Lord Mayor of Sunderland, the Chairman of the County Council of Durham, and many of the educational officials were in attendance.

The Athletic Association of the Durham County Council hosted a banquet where there were some 50 people in attendance, which included the Mayor of Sunderland, the Madam Mayoress, the Chairman of the Durham County, the B.Y.U. team, and the Mission Presidency. Elder Romney was called on to speak, and after graciously thanking the City of Sunderland and the County of Durham, he spoke about the Church and its purpose and concluded with a firm testimony.

It was gratifying to see how many of the saints turned out and travelled long distances to hear Elder Romney.

Frederick Oates, T. Bowring Woodbury, Beulah Woodbury, the Mayoress and Mayor of Sunderland, and Sister and Elder Marion G. Romney at the civic reception in Sunderland.



Some of the members took a half day off work and some took a full day off in order that they could travel to the meetings where they might hear one of the chosen of the Lord. They were not disappointed, for Elder Romney counselled them wisely, he inspired them to live better lives and to come closer to our Father in heaven. He told of the great Plan of Salvation and what we have to do in order to return to the presence of our Father in heaven. He advised the saints to put on the divine characteristics and the divine nature of God.

At a great conference held in Manchester, where there were 1,067 saints in attendance, Elder Romney in looking over the audience said, "It is my judgement that there will be a stake here shortly."

live to have the spirit of God at all times, I have the faith we would be blessed to be led to those who are seeking the truth."

At the meeting with the saints of the Welsh and Bristol Districts in Cardiff, there was a rich outpouring of the spirit. It was at this meeting that unity and love were experienced that continued with Elder and Sister Romney wherever they went. They became very dear to the saints, and when they prepared to leave Cardiff the saints gathered around and sang "Until you Return Again To Wales." The hearts of all swelled, and so moved were the people by the Apostle's message, that a visible change was perceivable both during and after Apostle Romney spoke.

Perhaps the climax of the tour was

the British Mission

He went on, "In fact, the time is not too far distant, when we will have stakes dotting this beautiful land. You get ready for it and you will live to see it."

Elder Romney seemed to be visibly impressed by the fact that there are over 600 part-time missionaries serving in the British Isles. He took occasion to talk to each one of these groups and told them, "I think this district missionary work is the greatest thing I have seen in Great Britain."

He encouraged them to carry the spirit of the Gospel to their neighbours and to bring them the true Gospel message. He said, "If we could

There were a few minutes before catching the train to visit informally with the missionaries. Shown above with Elder Romney are Elders Harry Anderson, Delbert Alder and the Woodburys.

the ground breaking exercises for the beautiful, new Central London Chapel to be built in Exhibition Road in the very heart of central London. Present at the Ground Breaking Services, in addition to Elder Marion G. Romney and his wife, were the full mission





The Chain of Office was rather unique to Brother and Sister Romney, so the Mayor and Mayoress of Sunderland explained its significance.

presidency; the district presidencies of the North and South London Districts; together with His Worship, the Mayor of the Royal Borough of Kensington, who gave greetings; Sir Thomas Bennett, the architect for the new London Chapel; and Selvoy J. Boyer, President of the London Temple.

Elder Romney, in speaking at the ground breaking ceremonies, traced his ancestry in England and told of the great strength that had been contributed to the Church by the British people. He also told of the restoration of the Gospel and the Joseph Smith Story and concluded his remarks with a fervent testimony of the divinity of Jesus Christ.

After completing the tour of Wales, Ireland, Scotland, and England, Elder Romney said he felt that there was truly a "new era" in the British Mission. He felt the saints had rededicated themselves to spreading the Gospel message and to more fully living the

commandments of the Lord. He said he felt the missionaries were working at a high degree of efficiency and spirituality as has been evidenced by the increased number of baptisms in the past months.

The saints, the district missionaries, and the full-time missionaries have been uplifted and inspired as a result of the visit of Elder Romney, and many have spoken appreciatively of the new policy of the Church of sending one of the General Authorities each year to this Mission.



After conferences there were many people to meet and papers to autograph.



Sunday School

A Special Star Feature

The picture shown above depicts a typical adult Sunday School class in action illustrating that the Sunday Schools are for both adult and children.

OUR SUNDAY SCHOOL TEACHERS



by

Wendell J. Ashton

Wendell J. Ashton was an associate editor of the STAR in 1936. He was recently released from the General Board of the Sunday School and called to be the 2nd Assistant General Superintendent of the YMMIA.

HE WAS a tall, handsome Scotsman with a ruddy face. His was a rather short brown beard which wreathed his face, leaving clean his lips, cheek and chin. He was just 32.

This rugged Scot's birthplace was a little hamlet called Whitridgebog, Roxburghshire County, in Scotland's southeast. His birth had been in 1817. Only about three miles away was the gray, castle-like home of Sir Walter Scott.

But on this particular wintry day, the tall, bearded Scotsman stood in a humble home far from his native Scotland. He was greeting children in an adobe home his own hands had built, in Salt Lake Valley, high in the rugged mountains of America's Far West. The year was 1849. The day was Sunday, December 9. The hour was 8 a. m. It was bitterly cold. Two days before there had been a heavy snow in Salt Lake Valley. During the week, searching parties had been combing the deep mountain snows for lost cattle.

The large room was soon almost filled with pioneer children. Most of them were between the ages of eight and fourteen years. They were seated on timber slab benches, with legs that were pegs fitted into the round undersides of the slabs.

The tall Scotsman, Richard Ballantyne, bowed in prayer. Singing and gospel lessons followed—each Sunday for approximately a year thereafter.

That was the beginning of what is now the great Sunday School movement of the Church of Jesus Christ of Latter-day Saints. Today lessons from the same restored gospel that inspired Richard Ballantyne are taught around the world. More than a half million boys and girls and men and women hear them every Sabbath, in lan-

guages from Norwegian to Navajo and from Spanish to Samoan.

Years after Richard Ballantyne's first Sunday School met, he was asked the purpose of bringing the children together. His reply: "I felt the gospel was too precious to myself to be withheld from the children. They ought to have the privilege of gospel teaching, and that was the main purpose—to teach them the gospel . . ."

There have been untold thousands of stalwart Sabbath School teachers who have followed Elder Ballantyne's lead in brightening young lives with the candle of the Lord. With the help of bound volumes of *The Instructor*, I will recall some whom I have met.

There was one kindly woman who taught a class of boys and girls in a meetinghouse in the same ward in Salt Lake City that had been Richard Ballantyne's. It was during World War II, and the times were strained.

But this was a prayerful teacher who was always prepared. Her name was May Broomhead Findley. She was 68 at the time.

On a particular Sunday the lesson was on John the Baptist. The teacher described how John the Baptist baptised Jesus in the River Jordan. She showed them a picture of the incident.

"Now I want some of you boys to come up here before the class," she asked. They responded. "Let's repeat the words that were used when you were baptised. We have them here in the *Doctrine and Covenants*."

Each boy repeated.

"Now," said Sister Findley, "would not you boys and girls like to go to the temple and be baptised for all those people who have lived without the opportunity of joining the Church and being baptised on earth?"

The class seemed favourable. A date was set for going to the temple. But that was not all this quiet, humble

teacher did. She visited the home of every class member. She asked parents' permission for the children to go to the temple. At one home neither of the parents was a Church member. They were Japanese. "She may go to the temple if she wishes," the parents answered Sister Findley.

Another class member's stepfather, not a member, said: "Sure. I'll take the boy's paper route for him so he can go."

Together the class went to the temple. They enjoyed many other faith-building activities. Cheerfully class members accepted "home" lesson assignments. The teacher always had them written out on slips of paper. She prepared her lesson "every morning between 6 and 7 a. m." She often visited the public library for further helps.

I shall never forget that Sunday School teacher's funeral service. I expected few to be there. She was so humble and retiring, and she had lived in the neighbourhood only the last few years of her life. But the chapel was filled to overflowing—by former pupils, parents, relatives and friends, some of whom had driven over a hundred miles to attend. It was a memorable tribute from grateful hearts to a noble gospel teacher.

There is another Sunday School teacher I have seen in action. She has been giving gospel lessons for some sixty years. Approximately five thousand pupils have come under the spell of this soft-spoken woman with blue eyes that seem to talk as they sparkle. She has taught Sunday School ages from little tots with bow ribbons to white haired patriarchs.

She once told me of one of her priceless possessions: a file containing 145 envelopes, messages from former pupils serving in the armed forces

during World War II. One was from a bashful boy who had refused to leave her class for three years after he had been "promoted."

Her name is Sarah J. Anderson, whose grandfather, Thomas E. Jeremy, was one of the early missionary leaders in Wales, his native land.

"Unruly boys? Yes, I have had them," this teacher once said. "One boy was particularly bad at first with his chatter in class." Then he was chosen class president. His teacher discovered, too, that he liked to make cakes and was an excellent ball player. He was always asked to provide a cake for class socials. The teacher commended him often on his baseball. He made a good president. He insisted on order.

Sister Anderson won over another troublesome boy by discovering his birthday date and then sending him a card. She made it a policy to learn all she could about each pupil—his hobbies, ancestry and achievements.

This inspiring teacher is now nearing her sunset. "I love life," she said once. "I am in no hurry to reach the Other Side. But one of the joys, if I am worthy, will be to meet so many of the great characters I have learned to love through the scriptures—leaders like Nephi, Abraham, Joseph and Moses."

Another outstanding teacher was the late Don B. Colton, for many



Sister Elsie Rickard of the Wigan Branch is a faithful Sunday School teacher.

years in charge of the home where outgoing missionaries of the Church trained before leaving for their fields of duty. One of the speakers at his funeral in Salt Lake City said of him something like this: "Today there are scores of men in our area who can say 'I know that my redeemer lives' in a large measure because of Brother Colton's teaching."

There are many other Sabbath School teachers whose lessons continue to re-echo through unnumbered lives. All, it seems, have in their hearts the spirit of that message of Richard Bal-lantyne, the tall Scotsman who started the Sabbath School movement in the restored Church 110 years ago: "I felt the gospel was too precious to myself to be withheld from the children. They ought to have the privilege of gospel teaching . . ."



Even though classes may be small, good planning and adapt-ability are sure ingredients for success.

Sunday Schools

by George R. Hill

George R. Hill is the General Superintendent of the Deseret Sunday School Union Board and has written this article especially for the STAR



THE members of the General Board of the Deseret Sunday School Union take pleasure in greeting the members of the Sunday Schools of Great Britain. They extend to them the challenge to persevere until this precious gospel is taught to every member of their respective branches.

The Sunday School owes a great deal to the intrepid pioneers from Britain. Richard Ballantyne, who, on December 9, 1849, held in his own house the first Sunday School in the Rocky Mountains, was born at Whitridgebog, Scotland, and in 1848 arrived in Utah. He said, "I felt that the gospel was too precious to myself to be withheld from the children; they ought to have the privileges of gospel teaching and that was the main purpose; to teach them the gospel." From the 29 children who came to his home on that cold stormy day, the Sunday Schools have grown until in 1958 there were 4,474 Sunday Schools in the stakes and missions of the Church with an enrollment of 1,400,272 members.

George Q. Cannon, who in 1866 began the publication of the *Juvenile Instructor* for the express purpose of teaching the gospel to the children, and who was the first General Superintendent of the Deseret Sunday School Union, was born on the Isle of Man and moved with his father to Liverpool while a child.

There were many others from all parts of Britain. The father of our beloved President David O. McKay

came from Glasgow, Scotland, and his mother from Merthyr Tydfil in Wales. President McKay was a member of the Sunday School General Board from 1906 to 1934 and was General Superintendent from 1918 to 1934.

The foreward of the Sunday School Handbook reads as follows:

In the beginning God created man in his own image, and man was endowed with the potentialities of divinity. However, the creation of man was not something that was finished on that day when, "God formed man out of the dust of the ground and breathed into his nostrils the breath of life." That was merely the beginning. The creation of man is still going on, and we are creators. It is our assignment to help create faith, devotion, character, leadership and spirituality in the lives of our students.

It is our responsibility to organize, inform, motivate, and train ourselves to be as productive as possible. Every worker who participates in this great cause should understand the tremendous importance and responsibility of his calling. It is not so important where we serve, as how we serve. But while we serve, we should keep always in mind that we are doing the most important work there is in the world.

Each one of us is set apart for a specific assignment. No one else can hold our position while we hold it. If we do not do it, it will not be done. The realization and wholehearted acceptance of this tremendous opportunity will stimulate our resourcefulness. It will also motivate our will. Now where should we begin?

It has been said that we reap as we sow. But this is not the whole fact. We

also reap as others have sown for us. Our students, in part, will reap as we sow. They must be taught the Gospel in such a way that it will be a vital, motivating power in their lives. Because this Sunday School assignment is of such overwhelming consequence, it is necessary that the plan of organisation, the division of responsibility, the aims and objectives, and the methods and teachings should be thoroughly understood and subscribed to by every Sunday School worker.

The Sunday School has been given the assignment by the First Presidency to teach the gospel to the membership of the Church. How well this assignment is being fulfilled is dependant upon the dedication to Sunday School work of the officers and teachers and upon the desire and ability of Latter-day Saint families to come to Sunday School or to hold it in their homes if they can't come.

The great movements in history are the expressions of the inspiration and vision of great men, and their dogged determination to see these inspirations become realities.

A most important procedure in the teaching of the gospel is to provide abundant opportunity for participation. Many devices have been used for this purpose. In 1928, General Superintendent David O. McKay had the inspiration to put two 2½ minute talks into the programme of the worship service, to give children and teenagers the opportunity of standing before a Sunday School audience and giving a prepared talk. Many are the testimonies of the truthfulness of the gospel that have been received as a gift from God, by these 2½ minute speakers as they have stood upon their feet to give such talks.

Another feature of the worship service, in which *all* participate, is singing and song practice. To wholeheartedly and reverently sing "True

to the Faith" or any other good gospel hymn, does something for the testimony of the singer, as well as teaching him the principles of the gospel.

To provide for these opportunities for participation, the 90-minute Sunday School service is divided into two periods, a 45-minute worship service and a 45-minute class work period. In addition, the larger Sunday Schools are divided into a Junior Sunday School for children from three to eight and nine years of age, and a Senior Sunday School.

The secret of increasing attendance, is to provide as many Sunday School assignments as possible to different members. Opportunities to participate and responsibility for such participation is the key to awakening a vast increase in Sunday School attendance. Activity is the price of testimony.

To provide for general supervisory work in the stakes and missions of the Church, a Sunday School General Board, consisting at present of 87 members, has been appointed by the First Presidency. The members are assigned to departmental committees, having charge of the production of manuals, teacher's supplements, other teaching helps, and *The Instructor*. They also conduct Sunday School conventions and superintendents' conferences for each of the over 285 stakes of the Church. All Sunday School publications are available to the different missions of the Church.

The work of the Sunday School can provide the stimulation and the satisfaction within the members of the Church as nothing else can. What a privilege we all have to be able to work in this wonderful organisation. It is our hope that the Sunday School in the British Mission, as well as all the missions of the Church, will grow and become a vital influence for good in the lives of the British saints.

The Lost Ones

BY CAMILLE W. HALLIDAY

A FAMILY went on a week's camping and fishing trip. Selecting a shady, grassy spot, they proceeded to put up the tent and make camp. Father, mother and seven year old Bob walked a short distance down the path to the river to fill their buckets with water.

Towards late afternoon, Bob seeing the supply of water was getting low, decided to go get some more. But alas, as he came back to the forked path, he didn't know which one to take to get back to the camp. Unfortunately he chose the wrong one, which led to the rugged, wooded hills.

He was soon missed by his parents. The only clue to his whereabouts came from his sister Jean, who had seen him leave with the water bucket. Visions of his body being tossed about in the turbulent water flashed through the parents' mind, as they ran down to the river. Several campers nearby joined in the search, but as the shadows of night drew nigh, Bob was still missing.

By morning 500 men left their business and joined in the search for one lost soul. The empty bucket was found the first day, but no Bob. At dusk on the fourth day, deep in the

rugged, wooded hills, and miles from their campsite, Bob's body was found. Unfortunately it was too late.

What made these men leave their work and go in search of one lost soul? Were they commanded to do so, or did they think about their own children, and having compassion for the distressed parents join in the search for the lost boy.

What would it be like in our Church if 500 men went out to search for just one lost soul, who had fallen by the wayside and become inactive? Isn't the soul of the inactive person just as precious in the sight of God as the lost boy? There are hundreds of souls lost by the wayside of inactivity, awaiting your help. Are you doing anything to bring these souls unto Christ? Join the search, and enlist them in the Sunday School cause.

The beginnings of Sunday School had its origin in Great Britain, where Robert Raikes (1735 - 1811) an English printer and publisher organised the "Sooty Alley" school. He is recognised as the father of the modern Sunday School, yet it wasn't until 1844 that a Latter-day Saint Sunday School was held in the British Mission.

Camille Woodbury Halliday is the sister of President Woodbury of the British Mission. She has served many years on the General Board of the Sunday School with the specific assignment to edit and write the Enlistment page of the Instructor. She is a mother of five children and grandmother of 13.



Nearly two and a half years after the pioneers entered Salt Lake Valley, a Sunday School was held at the home of Elder Richard Ballantyne, with thirty members present. From this small beginning of one school, one teacher and thirty members, it has increased as of 1958 to 4,474 Sunday Schools, 82,449 teachers with an enrollment of 1,400,272 members in all the stakes and branches.

The average attendance at Sunday School represents only 40.41 per cent of the Church membership. What about the other 59.6 per cent? As the objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church, how can we possibly accomplish it unless all the members are in attendance?

Accepting the challenge, the Sunday School several years ago organised the "Enlistment" programme, the objective of which was to bring into Sunday School activity every member of the Church. This is a mammoth task, yet a wonderful opportunity to serve the Lord, and in love and friendship bring these inactive members back into the fold.

Classes are being organised with class officers, consisting of a president, two counsellors, secretary and librarian. One of the duties of these officers, together with their teacher, is assigning class members to contact the absent and potential members.

Our Sunday School roll books list all active as well as potential members; active members being those enrolled in Sunday School, and potential those who belong to a ward or branch, but are not enrolled in Sunday School.

Superintendents are alerted to work with their secretaries and ward clerks, to keep these potential rolls up to date.

Boys and girls are made to feel the



The 2½ minute talk is still a favourite. Stephen Manning, of the Peterborough Branch, is shown above.

great opportunities that are theirs in being missionaries, by accepting the responsibility of making these contacts and bringing the potential member to Sunday School.

Some telephone or send post cards to absent or potential members, stating they are missed and urging them to come to Sunday School.

These potential members are the lost sheep of our fold. Those engaged in enlistment work will find great joy and satisfaction in their work, by following the admonition of our Saviour when he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35.) This loving them back into the Gospel is a divine project, for are we not our brother's keeper? The results of enlistment work can be very far reaching, for it depicts the love we hold for members of the Church.

The story is told of a friend, who was very desirous of getting his inactive neighbour to attend Priesthood meeting and Sunday School with him. Every Saturday he asked the neighbour if he wouldn't like to go with him the following morning. But each

time he had some excuse such as, "I'm playing golf tomorrow", or "I'm going fishing," or "I have to do some work at the office."

Undaunted, still the friend, through his love and compassion for his neighbour, kept asking him every Saturday, if he wouldn't like to go. This went on for nearly a year, when finally in exasperation the neighbour said, "The only way I'll get rid of you, is to go with you"; which he did.

The seeds which had lain dormant within him for so long, burst forth into blossom. He found, much to his surprise, that he enjoyed himself and began to look forward for Sunday to come. To make a long story short, this neighbour is now a bishop. To his dying day, he will ever be grateful to his faithful friend, for his patience, kindness, and love in helping him get back into activity and on the straight and narrow path that leads to Eternal Salvation.



Charts and illustrations make the class interesting.

Many times we are asked how the number of contacts made compares with the number brought back into activity. In January, 1959, there were 66,416 contacts made, with 1,807 act-

ivated; in February 68,989 contacts were made with 2,683 activated; in March 74,561 with 2,856 becoming active, and in April 56,262 contacts made with 1,981 activated. Nevertheless, if we are instrumental in influencing just one person to return to the fold, great shall be our joy. "And if it so be that you should labour all your days . . . and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy if you should bring many souls unto me." (D & C 18:15, 16.)

Getting members into the Sunday School classes is only the beginning; the real problem is to hold them once they are there, by providing classroom experiences that will arouse and hold their interest; feeding them spiritually, intellectually and socially to the end that they have a desire to come again.

Perhaps in the beginning a person might come just to please a friend. But if his subsequent experience is of the right kind, he will continue to come because of an awakened interest in and a desire to know more about the gospel of Jesus Christ. When he can see the worth and value of making the gospel a part of his life and does so, then and then only has real teaching been achieved. Thus a great deal depends on the teachers and the kinds of teaching they do.

The challenge is now to you teachers, the spiritual shepherds of everybody in your courses, both active and potential, to make yourselves that kind of a person that you may be able to stimulate, motivate and help souls come unto Christ. "Remember the worth of souls is great in the sight of God." (D & C 18:10.)

Enlistment in the British Mission

by James E. Holmes

Chairman of the Mission Sunday School Board

Since the theme of the Autumn Conference series has been fixed, the hearts and minds of the members of the Mission Sunday School Board have been upon *enlistment*.

Plans have been and are being made to encourage all officers and teachers to become more conscious of their responsibility in relation to "the lost sheep." Unless we set about the task of "bringing them back to the fold," the objective of the Sunday School cannot be reached. The Sunday School objective is, "To teach the gospel of Jesus Christ to *every* member of the Church."

By counting the absentees, we hope to help the Mission become aware of the inactive members. A comparative report is to be made each month, in the Mission Sunday School Bulletin, "The New Era Messenger," on the number of absentees in each district. A complete page is also to be devoted each month to enlistment work, putting forth ideas and suggestions, and methods and procedures to be adopted. The care of and the needs of the reactivated are to be given more emphasis, and the responsibilities of

officers and teachers are to be enumerated. How we prepare, how we conduct our meetings, and how we present our lessons are all related to the Enlistment Programme. These angles of the work are also to be covered each month in our bulletin.

The emphasis should be on "we" in all our affairs. Gospel brotherhood should be practised fully. As our Lord Jesus Christ tells us in the New Testament, "love one another."

Since the former Sunday School Board urged the need for far greater activity in the Enlistment Programme in 1957, there was a noticeable increase in the number of enlistment contacts reported. This has been followed by a decline in the work. Many changes have taken place recently in the branches and districts, of the Sunday School officers and teachers, consequently, the work has to be emphasized anew. The theme for Autumn

Even the young members of this class in the Peterborough Branch can invite their friends and help with enlistment work.



Conference, "Enlistment and Integration" is therefore very timely. During 1958, twenty-three branches in the British Mission had an efficient enlistment organisation. Although reports are incomplete for the first six months of 1959, from records available we find that twenty-four branches are reporting enlistment work.

There are 97 branches in the British Mission, so it is evident that 73 of these branches are either not following, or are not reporting, Enlistment Work. District Presidents, District Supervisors, Branch Presidents and Branch Superintendents, are you concerned about the absentees? Is your Branch or District following the Sunday School Enlistment Programme? We ask all to read the "Sunday School Handbook," and to act upon the instructions given there. The members of the Mission Sunday School Board will be available at each district conference to help with instructions and advice. Please urge all officers and teachers to attend. Blessings are waiting to be gained in helping our brothers and sisters find the path which leads to eternal joy and progression.

New Board Members

Little did Norman Wood imagine three years ago, when he was baptised, that the Church would offer him such wide scope for developing his talents — which range from writing poetry to successful large-scale organising. He counts himself truly blessed in that he has the constant support of his lovely wife and young family in his work for the Sunday School. Oldham Branch and Manchester District have reason to be grateful to Brother Wood for the un-



The Mission Sunday School Board: (left to right) Richard Newton, James L. Holmes, Norman Wood, Janet Newton and Adelaide Palmer.

tiring way in which he has sought to further the work of this auxiliary whilst serving as District Sunday School Superintendent.

When Richard and Janet Newton left San Fernando, California to become members of Oxford Branch for a time, they wondered how they would like living among the British saints, but they soon discovered that they felt quite at home here and that the Lord had a great work for them to do. Brother Newton brings to the Sunday School a rich store of knowledge and experience gained by a long and faithful service in various capacities within the Church.

Sister Newton loves to tell of the patience and understanding her husband showed when he was teaching her the gospel. One of her choicest memories is of the day in 1953 when he baptised her. Her years as a school teacher will prove invaluable to the Junior Sunday School. Their daughter Kathy is looking forward to travelling with her parents on their Mission Board assignments.

"YE HAVE DONE IT UNTO ME"

by Duane M. Thomas

IF YOU really loved us, you would come home with us and spend the night and help us eat up that roast chicken we have left in the Fridge." These are the words of a sweet sister the night before the ground breaking ceremony of the new London Chapel. These are words of that precious kind of love that thinks only of sharing the good things we possess. These are the words of a servant of God towards one of the sons of God. What a thrilling love is experienced when we meet again someone with whom we have shared the beauty and happiness of the Gospel. At this ground breaking ceremony the scene was exciting yet peaceful, hectic yet relaxing, for all around were saints meeting again and beaming their smiles and often giving in to the compelling urge to throw their arms around those whom they loved so well. This was a scene of joy.

Now think for a moment of the joy we would feel if we were allowed to perform some personal service for our Saviour, to express our devotion by doing something personal, to feed or to clothe Him. Who would not embrace that opportunity? Yet very, very few of us in this life will even see Christ. Still, in a beautiful manner He has set forth a means whereby we can attain this joy and personally give our service to Him. He told a story in which the King called His blessed servants to sit on His right hand and then revealed to them that they had unknowingly fed and clothed Him. Their surprise was dispelled when He explained, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Matt. 25:40.) Here is the key to our joy.

But who are the brethren of the King, and what is their hunger that we by feeding them can gain for them and for us eternal happiness? All men literally are the brethren of Christ and the sons of God, and all are capable of receiving for the Lord. We must feed them all, but most especially must we serve those who are honest enough and humble enough to come close to God, those who are not only able, but who will receive. Paul told us, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.)

These men have a real and vital hunger. They thirst for the words of God and for the love of the saints. Of all blessings, none is so great as the ability of man to satisfy these righteous desires on the part of others. Even our Father in heaven builds His own glory through this kind of service and love. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our most obvious path in this happy service is missionary work, taking the understanding of the Gospel as expanded through our modern day prophets into the homes of our brothers and bearing witness to its beauty and truth, not forgetting to bring with us a real love for them as individuals. But another path is open to us all, and it is filled with just as much sweetness and joy. It is the road of helping those who have recently found the truth of the Gospel to be-

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Brother Romney has been president of the Detroit Stake for a number of years, and in addition he is president of the American Motors Corporation (Nash automobiles). He has long been an avid supporter of the Sunday School and is shown above with his wife Lenore and their children.

Only by Persuasion

by George W. Romney

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned.

— Doctrine and Covenants 121:41.

ABOUT two or three years ago, I had a friend visiting me who has more large industrial and economic organisations as his clients than any other man in America. In discussing the concept of organisation, we discussed the organisation of the Church; and I read to him those portions of the 121st Section of the Doctrine and Covenants relating to power, authority and persuasions. He said, "I wish you would send me a copy, because that's the greatest statement with respect to the proper use of those three principles that I have ever heard."

There are only two ways that we can influence the acts of others: first, through the power of persuasion; or second, through the force of power or authority. We can get people — children or adults — to do things because they want to or because they have to; and, as the climax of world history approaches, persuasion and power or compulsion have been developed to their highest level. Just consider the more modern means that exist for the purposes of persuasion — newspapers as we have never known them before, books, magazines without end, radio, television, telephone and many others. The art of science has been applied to analyse

the causes of human action — there is a new field called motivational research. The subconscious has been probed, and some have developed theories of subliminal persuasion to the effect that people can be persuaded without even knowing they are being persuaded.

These modern means and this modern scientific knowledge can be used either for good or for evil. Designing men seek for the weaknesses of people to serve their own purpose; and thus they ruthlessly destroy the body, the mind, the will and the spirit of man.

The ideology of compulsion has masqueraded in the words and goals of democracy and freedom and even in the economic and social goals and objectives of the gospel.

Education and science have been perverted by the advocates of compulsion to enslave men and to devise means of brainwashing the minds of people to break their will. Indeed, the forces of persuasion or freedom and compulsion or collectivism are locked in the greatest struggle the world has ever seen. And as a people, we know that that struggle is both seen and unseen.

This subject is too vast for more than a few comments; and it cannot be understood without knowing the proper use of authority which, when it is improperly used, is coercion and compulsion. The statement, "No power or influence can or ought to be maintained by virtue of the priesthood," means exactly what it says — that anything accomplished by virtue of coercion or compulsion is, by its very nature, temporary. The use of coercion implies resistance of the human will and experience shows that those curbed will revolt when the pressure is released.

This temporary nature of authority

and coercion is demonstrated on every hand in our everyday lives. We all know children from homes where there has been too much authority and too much coercion. Once they get a little freedom, they go berserk. We have seen nations subjected to coercion and compulsion. As soon as they had freedom, they began to express the natural desires of the human soul.

It is my personal experience and conviction that the priesthood and the Church provide the greatest potential training on the correct use of authority and power. It comes gradually with boys starting their training in their early ages.

Despite advances in methods of persuasion, the Sunday School officers and teachers have the most effective means and decisive role outside of the home.

There are three reasons why this is true:

First, while all of us must live in the midst of evil, it has been clearly shown that we are affected only by those things our minds receive and record. There is much evidence to indicate that these theories on the subconscious, subliminal and emotions are based on their influence on forgotten things — things we have known and forgotten and on things that are habitual with us.

Someone has said that the human mind is like a camera; and, of course, the principal elements of a camera are the lens and the film. With the proper lens, you can pierce the universe or you can photograph the minute and the invisible. With the proper film you can get just black and white, or you can get all the colours of the rainbow.

The human mind is like the camera because it really only accepts and receives those things which it has been

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The Newcastle District

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D & C 64:33.)

The doctrine and organisation of the Church of Jesus Christ of Latter-day Saints have been revealed in this last dispensation for the building of the Kingdom of God on the earth. The Lord has given this to us "line upon line, precept upon precept, here a little and there a little," and as soon as the saints are prepared, the Lord will reveal more for the edification and growth of the members. We believe there are yet many great and important revelations to be given regarding the course of the Church and the saints in these last times, and our obligation is to organise ourselves so that the plans of the Lord might progress unhindered.

Since the opening of the London Temple for endowment work, a new spirit has permeated the British Mission. Our slogan for this period of

rapid progress is "The New Era," taken from the words of our Prophet. The saints are anxious to build the Kingdom of God here, and the Mission has been referred to as a "sleeping giant" which is just waking up. Branches and districts have been staffed with local members as rapidly as possible, and a spirit of organisation is being felt in the Mission to a greater extent than ever before.

In January the effective organisation, or reorganisation, was initiated as a beginning of the new programmes for growth and development. One great adventure was the calling of 30 men and women to serve on a Mission Board. This board, under the direct supervision of President Frederick W. Oates, first counsellor in the Mission Presidency, attends the district conferences and holds leadership meetings with auxiliary organisations. The result of this work is showing greater results with each conference, and it has played a vital role in our becoming more fully organised under local leadership.



The Newcastle District Presidency: (left to right) Derek Smith, Clerk; Wilfred McCorry, 1st Counsellor; Maxwell Milligan, President; William W. France, 2nd Counsellor.



The Sunderland Branch Presidency: (left to right) Frank Johnson, 1st Counsellor; Albert Florrey, Clerk; Ronald Whan, President; Robert Pearson, 2nd Counsellor; John Fenwick, Assist. Clerk.

District presidencies are beginning to more completely staff their districts, and the time for the entire British Mission to be completely organised is not too far in the future. The Newcastle District Organisation is more fully staffed than most districts. It is composed at the present time of six branches: Darlington, Middlesbrough, Newcastle, South Shields, Sunderland, and West Hartlepool. It is the third largest district in the Mission with a population of over 1,100 according to the last comparative report, and each branch is under the direction of a local branch presidency. The present Newcastle District organisation consists of 24 persons and is the largest in the Mission. The division of responsibility and offices of the Newcastle District are indicated in the organisational chart which accompanies this article. There is a great spirit within the Newcastle District; and, with this has come a great surge of enthusiasm among the members which has prompted the following "district goals."

1. 100% local leadership: *Achieved*
2. 100% local circuit speakers: *Achieved*
3. 10% of Senior Aaronic Priesthood advancement each year: *Achieved*
4. A District Budget:

5. An Elder's Quorum entirely within the district:
6. A District Council:
7. 300 New Members: (51 converts in the first five months of 1959.)

Along with these goals plans are being made for new buildings, many sites have been considered, and it is hoped that a building programme can soon get underway. The members of Sunderland Branch have raised almost £ 600 towards a new building, and many other branches are well on their way. All of this enthusiasm comes because of the faithfulness and activity of the saints. The organisation of district auxiliary boards is the foundation for the growth of the future. A small stake of 2,000 members would require about 133 officers, and the Newcastle District with 31 district officers is at least on the way. How many years will it be? That will depend upon the Lord and His servants.



Newcastle District Sunday School Board: (left to right) Mary Johnson, 1st Assist.; Sidney H. Curryer, Superintendent; Sandra Curryer, Secretary.

**ORGANISATIONAL CHART
FOR THE
NEWCASTLE DISTRICT**

FIRST PRESIDENCY

David O. McKay

MISSION PRESIDENT

T. Bowring Woodbury

FIRST COUNSELLOR†

Frederick W. Oates

SECOND COUNSELLOR

Lyle J. Cooper

MISSION BOARD*

Zone 3

FULL-TIME MISSIONARIES

Jack L. Booth
(Supervising Elder)

FIRST QUORUM OF ELDERS

(Newcastle and Scotland)

William Scott, President
Sidney Curryer, 1st Counsellor
William France, 2nd Counsellor

NEWCASTLE DISTRICT PRESIDENCY

Maxwell Milligan, President

Wilfred McCorry
(First Counsellor)

Derek Smith
(District Clerk)

William W. France
(Second Counsellor)

— Aaronic Priesthood

- Records
- Branch Audits
- Branch Clerks

- Senior Aaronic Priesthood
- Building and Grounds
- Branch Teaching

— GENEALOGY BOARD
Ernest Hewitt - Chairman
Bevan Clements - 1st Assistant
John T. Dale - 2nd Assistant
Marion McCorry - Secretary

— SUNDAY SCHOOL BOARD
Sydney Curryer - Superintend.
Mary Johnson - 1st Assistant
2nd Assistant
Sandra Curryer - Secretary

— PRIMARY BOARD
R. Crone - President
H. Marshall - 1st Counsellor
M. Selkirk - 2nd Counsellor
B. Kelly - Secretary

— YMMIA BOARD
Frank Butterill - Superintend.
David Deacon - 1st Assistant
James Gwynn - 2nd Assistant
Thomas Akenhead - Secretary

— YWMIA BOARD
Dirsen Douglas - President
Christine Oakeley - 1st Coun.
2nd Counsellor
Shiela Wakefield - Secretary

DISTRICT MISS. PRESIDENCY
Derek Parkin, President
Edward Allen, 1st Counsellor
David Bates, 2nd Counsellor
District Budget

RELIEF SOCIETY
Vera Hewitt - President
Ida Fenwick - 1st Counsellor
Evelyne Robinson - 2nd Coun.
Irene Stuart - Secretary

MUSIC COMMITTEE
Chairman - Elizabeth Milligan
Assistant - Evelyn Young

— Darlington Branch
Barry Hicks - President
Andrew Hancock - 1st Coun.
James Gwynn - 2nd Coun.
Stanley Worth - Branch Clerk

— Middlesbrough Branch
Harold Marshall - President
Bryan Clements - 1st Coun.
Joseph Riley - 2nd Coun. and
Branch Clerk

— Newcastle Branch
James Smillie - President
Preston Thompson - 1st Coun.
Nicol Munro - 2nd Counsellor

— South Shields Branch
Wilfried Richmond - President
Robert Johnson - 1st Coun.
David Deacon - 2nd Coun.
and Branch Clerk

— Sunderland Branch
Ronald Whan - President
Frank Johnson - 1st Coun.
Robert Pearson - 2nd Coun.
Albert Florrey - Branch Clerk
John Fennick - Assistant Clerk

— West Hartlepool Branch
James Laurie - President
John Dale - 1st Counsellor
William Soulsby - 2nd Coun.
Dennis Noble - Branch Clerk

† The First Counsellor also supervises, through the Mission Board, the Aaronic and Senior Aaronic Priesthood programmes.

* The Mission Board is without jurisdiction, but it is responsible for bringing the Church programmes to the Mission through the district supervisors.

Pass it On

BY MAXWELL MILLIGAN

President of the Newcastle District

If there is a great need in the Church today, it is for people who are willing to stand up and be counted among those who are proud to say, "Yes, I am a Mormon."

If there is a great responsibility placed upon any member of the Church in this particular day, it is to do as Jesus said, "Go home to thy friends, tell them."

And what shall we go home and tell our friends? We shall tell them that God lives, that Jesus is the Christ, that the restored Gospel has changed our lives, that prayers are answered, and that we are living in the last days.

Elder Christiansen said, when he toured the British Mission last year, that the best thing we could do is to give the greatest gift we have, the Gospel of Jesus Christ, to those who are in darkness and have not the gift we share.

I recall the story of the motorist who ran out of petrol one summer's day, when he was taking the family out on a picnic. Just as he was setting out to walk the five or six miles to the nearest petrol-station, another motorist pulled into the side of the road and asked him what his trouble was.

It so happened that this other motorist had a jerry-can full of petrol in the back of his car, and he got it out and offered it to the stranded motorist who gratefully accepted it. However, when payment was offered for the

petrol, this kind man refused to accept it, saying, "It is a free gift, and it is worth the giving for the joy that comes to me in seeing you and your family getting back on that road again. But I ask one thing of you: that you fill it up after you have used it, and when *you* come upon someone in the same plight that you are in now, remember the jerry-can of petrol and how you got it, and then, pass it on brother in the manner in which *you* received it."

The motorist did as he was instructed and some weeks later he came upon another stranded motorist out of petrol, and what a thrill came to him when he in his turn said, "*Pass it on, brother, pass it on.*"

Some two years later, he ran out of petrol again, down in the southern part of the country, and as he was scratching his head and wondering just what to do, a car pulled up, and there was that same old jerry-can again, and he could hardly believe his ears when the stranger put an arm around his shoulders and said, "*And remember, pass it on brother, pass it on.*"

*There is a destiny
which makes us brothers;
None lives to self alone
All that we send
into the lives of others,
Comes back into our own.*

Oh, if that old jerry-can could only talk, what wonderful stories it would tell. You brethren who have cars. If you want to experience the real magic

of living, carry a jerry-can of petrol with you wherever you go, and remember that it's not there for your use, and pass it on, brethren, pass it on.

As members of the Church and Kingdom of God, each one of us carries something far more precious and far more vital than a can of petrol. We carry the Gospel with us wherever we go, but you know many of us (dare I say most of us?) tend to keep that Gospel all to ourselves. We never seem to seek for opportunities to pass it on to others.

And yet, the Gospel was given to us on much the same condition that the can of petrol was given to the stranded motorist. When the Gospel of Jesus Christ is given to us as a free gift, we become *responsible* for passing it on. For the Lord has said that we are set to be a light to the world and to be saviours of men. And you know, the more we give the Gospel away the more enriched our own lives will become.

*There was a man,
though some did think him mad,
The more he gave away,
the more he had.*

I heard of a missionary who laboured for two years in the field and brought into the Church but one person. He went home thinking his mission had been a failure. Yet that one person passed it on, and within one generation over three hundred people joined the Church as a result of the labours of that missionary. Isn't that astounding? Just think of it, over three hundred people, and each one of them had passed it on.

The Lord has said that we are to provide for His Gospel to be preached unto those who sit in darkness and in the region and shadow of death. Jesus said, "I am the Light of the world, he that followeth me shall not walk in

darkness but shall have the light of life, and shall know the truth, and the truth shall make them free. Go ye into all the world. Preach the Gospel to every creature acting in the authority which I have given you, baptising in the name of the Father, and of the Son, and of the Holy Ghost."

"And the voice of warning shall be unto all my people by the mouth of my disciples whom I have chosen in these last days." There has never been a greater call to pass the Gospel on to others, for the time of the Lord's coming is near. That is why we are building for stakes, that we may be safely gathered at His coming.

Then let us be like unto the faithful and good servants who watched for the Master coming, and when He came, He made them sit down to meat and He did serve them.

*It may be in the evening,
when the work of the day is done,
And you've time to sit in the twilight,
and watch the setting sun,
Among the thronging footsteps,
may come the sound of My feet:
Therefore, I tell you "watch."
For it may be through the gloaming
I WILL COME.*

Therefore, let us seek every opportunity of going to the aid of those who are stranded on the road leading to our Heavenly Father, and those who have stopped off in the devil's parking places, and as we give them the Gospel, we will tell *them* to pass it on.

Let us dedicate our lives to being saviours of the living, and let us also go the Holy Temple and there dedicate our lives to being saviours to those other living, whom the world calls, "the dead." Remember, the time is far spent, there is little remaining, and the Lord is counting on you.

May we be blessed according to our faith, I pray in Jesus' name, Amen.



The B. Y. U. Track Team as they arrived at the London Airport from Paris.

B. Y. U. Track Team

by GLADYS QUAYLE

THE Brigham Young University Track Team, together with Coach Clarence Robison, Rodney Kimball (Trainer) and Edwin Kimball (Director of Athletics), arrived at Newcastle Central Station on Wednesday, July 22, where a bus was waiting to transport them to Sunderland. It was good to meet with Coach Robison and Brother Kimball again — both were here on the previous track team tour in 1956.

The athletes were tired but happy in the knowledge of their triumphs on the Continent where Marcus Nielsen had set up two new pole vaulting records. They were greeted on arrival by Elder and Sister Marion G. Romney, President and Sister T. Bowring Woodbury, and President Frederick W. Oates. The athletes were told of the saints whom they would be staying with during their short visit, after which they were driven to the various homes.

They returned to the Sunderland Town Hall that evening to attend the public meeting under the direction of Maxwell Milligan, President of Newcastle District, and with Marion G. Romney of the Council of the Twelve Apostles as the featured speaker. There were 260 people in attendance, and the spirit of the Lord was truly manifest in rich abundance. It was very inspiring to hear a special witness of the Lord bear testimony to the divinity of the great work in which we are engaged. How blessed we are in this country to have true servants of the living God to share with us their knowledge of the gospel and help us to understand the eternal plan of our Father. The petty, mundane things of life slipped away as we listened to the words of life and salvation uttered by a modern-day Apostle of the Lord.

On Thursday morning the track team visited the Stadium at Houghton-le-Spring Modern Secondary School

and inspected the track. The television cameras were there and photographs were taken which were televised to the public before the track meet on Thursday evening. This partially dispelled the effects of no publicity in the local papers caused by the printing strike.

After lunch the athletes were accorded a civic welcome in the reception room at the Town Hall, where they were received by the Mayor and Mayoress of Sunderland, Mr. and Mrs. N. L. Allison. The Mayor made a formal speech of welcome, saying in part:

"It is my pleasure and privilege this afternoon to extend to you, the Brigham Young University track and field team, a very warm welcome to Sunderland . . . In these days of international tension—amid all the talk of cold war—it is a very good thing to get away from all that war has come to mean and to meet in friendly competition. It is wonderful to be able to applaud, rather than resent, the achievements of others. Such a spirit would go a long way towards bringing about peace and happiness in the world."

Coach Robison responded to the Mayor's welcome and expressed his



Marcus Nielson is shown winning the pole vault above, and Ed Costa is shown below winning the high jump competition.



Dean Lundell is shown leading in the tightly contested 880 yard run.



Washington Old Hall, the ancestral home of the Washington family, was one of the historic sites visited.

appreciation, on behalf of the members of the track team, for the invitation to come to Sunderland. Refreshments were then served after which we proceeded to the Mayor's Parlour where Elder Romney signed the official guest book.

That evening we proceeded to the Track Meet where the B.Y.U. athletes met opponents from the Durham and Northumberland Athletic Association. It was a beautiful warm evening, but towards the close of the meeting dark clouds began to gather. Fortunately there was no rain. Our Church authorities, the Mayor and Mayoress of Sunderland, Town Councillors from Sunderland and Durham City, and the general public were part of the over 4000 people who filled the stands to watch the events. How proud we were to see the B.Y.U. athletes in their blue track suits with the word "Mormon" emblazoned on the back. Their splendid physique was indeed a tribute to their observance of the Word of Wisdom, and their performances on the track were of a very high quality.

Everyone was thrilled when Marcus Nielsen won the pole vault even despite a heavily bandaged right thigh. Such sportsmanship is typical of our athletes. Al Thygerson won the 100 yard dash in 9.9 seconds, and Dick Millett won both the 220 yard dash and the 220 yard low-hurdle races in

times of 22.5 and 25.7 seconds, respectively. Dave Parker ran first in the high hurdle race of 120 yards in a time of 14.9 seconds, and Ed Costa won the high jump contest with a jump of 6 feet 4 inches. One of the highlights of the evening was the relay race which was won by B.Y.U.; their symmetry of motion was indeed a joy to behold. Northumberland and Durham also produced some fine athletes, and as a result some very keen competition resulted. B.Y.U. lacked the depth to win, and the final score was 57 to 55 in favour of the Northumberland and Durham athletes.

On Friday the B.Y.U. track team was the guest of the Sunderland Education Authorities. During the morning we were taken by coach to Washington Old Hall, the ancestral home of the Washington family, from whom came such great men as George Washington, the first president of the United States.

We were next taken to the School of Agriculture at Houghall and taken on a tour of the buildings and adjoining farm. A lunch was served after which the Chairman of the Durham Country Council, Mr. Goodwin, welcomed the athletes and Church officials and congratulated the team on its performance the night before. Coach Robison responded by paying tribute to the Durham athletes and to the various associations for their

interest in the welfare of the youth. Durham Cathedral was the next stop on the tour and here we were met by a Vergèr with a very keen sense of humour. He showed us over the Cathedral which was built in the 11th century. It is certainly a tribute to the workmanship of that particular time, and much of the original building still stands. We saw many ancient manuscripts, which included the Coverdale Bible and many other original writings, all of which were beautifully illustrated.

A banquet was prepared in honour of the B.Y.U. team at the South Moor Technical College, and this was attended by many dignitaries from both the city of Sunderland and the county of Durham. The Church was represented by Elder Marion G. Romney of the Council of the Twelve Apostles and his wife, President T. Bowring Woodbury and his wife, President Frederick W. Oates, Elder Kenneth Williams who organised the tour in England, and Elder Richard B. Oliver of the *Millennial Star*. After the banquet the loyal toast was drunk (by all in water) to President Eisenhower and her Majesty the Queen. Mr. Reginald Rand, of Sunderland, was chairman for the occasion and opened with a few remarks.

His Worship, the Mayor, gave a few remarks and was followed by Mr. Goodwin, Chairman of the Durham County Council, who said,

"If people could accept the spirit of friendship which exists here tonight and share the philosophy of peace you have, then war and destruction would be banished from the world. I sincerely hope between now and the return of the Brigham Young University athletes, for you are invited to come again, that the clouds which are darkening the horizon will have vanished and the spirit of friendly competition provided by the athletes will prevail. This spirit of peace



The youth swarmed the track members after the meet. Dale Long is shown above.

which we are now enjoying is very refreshing in these days."

It was a wonderful occasion where a fine spirit of friendship prevailed, and Elder Romney brought the evening to a close with a forceful message, saying:

"This thought came to me as Mr. Goodwin was speaking—he said something about the spirit of peace being refreshing in these days—our purpose in the world is to declare peace, and not only to declare peace, but we come here with the knowledge that we have the key to peace. If we could explain to the world and they could be persuaded to accept it, it would banish war and destruction from the earth. We would not be fair with you if we came with our authority—and you see these fine young men who are with the track team and these other missionaries—if we did not tell you why we are here. We came to bring you a message of eternal value.

We bear witness to you, and to everyone who will listen to us, that you, with us, are the children of God the eternal Father of mankind. He has a plan which can eventually take us back to His presence. His plan is a plan of peace; and, Mr. Chairman, you never spoke truer words when you said if the people could accept this and share the philosophy of peace we have, that war and destruction would go from the world."

On Saturday we bade farewell to the athletes with the hope in our hearts that they would soon return, and thankful for the way they opened doors for proselyting the Gospel of Jesus Christ. Their stay in Sunderland was a wonderful occasion for us all.

J. Edgar Hoover, the Director of the Federal Bureau of Investigation, wrote this article about Samuel P. Cowley who was the brother of the late Apostle Matthew Cowley. It was sent to the STAR by Leona Cowley Olsen, a sister of both Matthew Cowley and Samuel P. Cowley, who is presently living in London.

Samuel P. Cowley of the F. B. I.

by J. Edgar Hoover



ONE of the first things which a visitor sees when he enters my reception room in the FBI is a bronze plaque. This plaque bears the names of Service Martyrs—men who were killed in the line of duty. Among the names on the plaque appears that of Samuel P. Cowley, Inspector in the FBI. A picture of Sam hangs on the wall of the same room. When I think of such words as "courage," "honour," and "dependability," the name of Sam Cowley and the face in the picture come first to my mind. I have said many times that Sam Cowley was the bravest man I ever knew. That belief is based on something more than the knowledge that he had the physical and mental fortitude to go out and face kill-crazy gangsters whose false courage lasted only while they had lead in their guns.

Sam Cowley had true courage. He was a plain, direct, devout man with the simplicity of true worth, honour and dignity. His whole life was based on simple faith and determination to do his duty. What was necessary to do was done with dignity.

There was no pretentiousness in Sam Cowley. No honest labour was

beneath his dignity. He worked to achieve his education. During the summer months of 1921 through 1924, Sam sold knit goods. In the winter he went to school. He worked briefly in a department store, then in another Government Agency before, in 1929, he entered the Department of Justice as a Special Agent in the Division of Investigation, now known as the FBI.

We soon found that Special Agent Cowley was a man who turned out a large volume of work and who accepted responsibility and asked for more. His attitude was commendable, his loyalty beyond question, and his personal habits were above reproach. One supervisor said of him, "The longer one knows him the more you realise his true worth . . ." Another said, "He voluntarily works too much," and "He has a habit of consistently doing things right."

It was intelligent persistence and his thoroughness in doing what needed to be done which propelled Special Agent Cowley into his executive position. Once he wrote in a brief note after he had received a well-earned raise in salary:

"I appreciate this advancement . . . but

more so, because of the fact that it indicates to me that you have seen fit to place additional responsibility and confidence in me. I hope that you will not be disappointed in my efforts to contribute to the splendid work being performed . . . I am enjoying more than I can express my work here . . . the more responsibility, the more I enjoy it."

From the beginning, Special Agent Cowley was a man who loved his work. He served his investigative apprenticeship in various Division offices where his abilities became so manifest that he was called in to the Seat of Government at Washington, D. C., to fill an executive position. He rose rapidly through various executive offices until at the time of his death he held the position of Inspector and had to his credit the solution of highly important cases. Inspector Cowley had been placed on special assignments in certain vital investigations. He was in full charge of all investigative activity directed toward the location and apprehension of gangster John Dillinger. That assignment was brought to an effective conclusion. He was assigned to the supervision of the Bremer kidnaping case and the Kansas City Massacre investigations. He was the Inspector in Charge of Special Agents seeking to apprehend Lester Gillis, alias "Baby Face" Nelson.

Sam Cowley served with us for barely five years. On November 24, 1934, he and a fellow Agent encountered gangster John Paul Chase and infamous killer Lester Gillis and the latter's wife, near Barrington, Illinois. In the gun battle which followed, Gillis, who had previously murdered a Special Agent and wounded another, was shot and fatally wounded. Agent Herman Hollis was killed instantly, and Sam Cowley received wounds which resulted in his death. But even as he lay there injured he urged the

officer who came to his aid to take care of his companion first.

One wonders what makes such a man as Sam Cowley. I think one of my co-workers found the answer. This man said that Sam never spoke to him about matters of religion, but that his attitude and bearing were those of a man whose faith was rooted in certain basic certainties and who knew that results were beyond human responsibility and power. "His was the calm of a man who did his best and left the final decision to a Higher Power."

Sam was deeply and devoutly religious—a man of great faith. As a member of the Church of Jesus Christ of Latter-day Saints, Sam, from 1916 until 1920, did missionary work in the Hawaiian Islands. Later, despite his extremely heavy schedule, Sam served his church in the capacity of Sunday School teacher.

The longer I live the more certain I become that faith is the source of strength which enables men to hold to their duty in the face of overwhelming odds. I am just as certain that faith is the sustaining fact which holds to the monotonous but necessary tasks which go into making up so much of living. Good law enforcement requires men of faith.

There is a plaque at Sam Cowley's school in Utah which says that he "died in the service of his country November 28, 1934, for the cause of justice and the safety of his fellow men."

I am proud of the fact that the FBI can boast that there are many Special Agents and other employees of Sam's religious affiliation who are living in the service of their country. It is a well known fact that the Mormon religion places great emphasis on self-discipline. That fact, I am sure, helps account for many of the statements

which are revealed to us in the course of investigating applicants. Such remarks as: "Honesty and integrity beyond question," "Fine habits," and "Fine young man of excellent qualities" appear often. Who can deny that the training afforded in the home and the church is largely responsible?

While I have no way of knowing how many of our personnel are members of the Church of Jesus Christ of Latter-day Saints, inasmuch as no record of the religious affiliations of FBI employees is maintained, I have in the course of events and through personal acquaintance learned something of the religious background of some employees. I know that some members of the Mormon faith have risen to high executive positions. W. Cleon Skousen, presently Chief of Police at Salt Lake City, Utah, was a most effective administrator at the Seat of Government, as well as a fine lecturer and teacher in police schools. Mr. Skousen, who spent two years as a missionary for his church in the British Isles, continued to take an active role in his church despite his heavy schedule of work in the FBI. It was, indeed, in part because of religious obligations that he resigned to accept an important post in a Mormon institution of higher learning. His active interest in the field of prevention of juvenile delinquency is well known. Only recently his book emphasizing the menace of communism was published.

The Special Agent in Charge of one of our west coast offices was reared in the Mormon faith. The assistant Special Agent in Charge of another western office is a member of the same faith. Another agent, whose administrative and executive ability in personnel work has earned him a highly responsible position supervising approximately seven hundred em-

ployees, certainly must be counted as among those holding vital positions. This man's work demands infinite attention to detail as well as a broad understanding of people. Despite his heavy responsibilities, this supervisor continues to take an active part in the life of his church.

The habits and standards of personnel other than Special Agents of the FBI are also vital to the operation of our organization. We strive to find young people of integrity to man the many clerical positions in the FBI. We find that those who have a basic faith are those who stand up best in the face of disastrous odds. This is exemplified in the experience of a youthful employee who came to us from Arizona in 1948 as a clerk in the Identification Division. He was an active member of the Mormon Church. His father was dead and it was necessary that he work to help support the family. In 1950, when only twenty-one, this young man suffered a broken neck in a swimming accident in Chesapeake Bay with resultant paralysis. He was given only twenty-four hours to live, but the will to live triumphed and tremendous faith and superb courage helped that young man fight his way back on the long road of rehabilitation to effective living. We who were inspired by the splendid courage and faith which kept his morale high have tried to keep in touch with him. Two years ago we were thrilled to note that this young man of faith was chosen as the outstanding 1956 physically handicapped employee in the Phoenix, Arizona, area.

Courage, in the face of blazing guns or shocking disaster, like the courage required to do one's best in the discharge of daily duties, springs from the fountain of faith. And that fountain is kept alive and is fed through the practice of religion.

ONLY BY PERSUASION (*continued*)

trained to receive, and it only records those things which it has been developed to record. Like a camera, the mind does not receive all it is exposed to and does not record things it has not been developed to record. It does not respond readily to alien influences. This means a mind fashioned with truth will see and record truth and act on truth.

Second, direct personal communication is the most effective means of persuasion — more effective than all the modern means that have been developed. Stephen E. Fitzgerald, in his book, *Communicating Ideas for the Public*, says:

Since long before the birth of Christ, human speech has been our most universal form of communication. Even today, in an age of radio, television, lighted dirigibles and animated billboards, human speech remains a foremost channel to the human mind. As teachers, you employ the most effective means of persuasion; the only means available to the Saviour, who was the greatest communicator both in terms of voicing His ideas so children could understand them and in terms of their retention by them, and by those among whom He lived.

Third, you have the irresistible truth. You have pure knowledge from God to shape perfect mental lenses and film.

Essential Elements of Persuasion

What are the essential elements of effective persuasion?

First, in the Doctrine and Covenants 42:14, it states, "If ye receive not the Spirit ye shall not teach." This means that a testimony or conviction about that which you are attempting to communicate is an absolute essential in persuasion and communication. Without it you cannot have the enthusiasm and the sincerity that are to the mental camera what light is to photography.

A *second* element of effective persuasion is adequate preparation. One great man said, "Chance favours the prepared mind." Personally, I am convinced that unless we have searched and prepared, we cannot expect help through prayer and the spirit.

Third, the teacher must have a message which he believes will benefit the audience. I think effective persuasion, whether it be in teaching or in some other form, requires that the persuader develop within his own mind and soul an idea — a central theme which he thinks will be of value to the people with whom he is communicating.

The *fourth* element is the mastery of the best method. How discouraging it is to try to establish teacher training courses for the Sunday School and the auxiliary organisations. It is discouraging because of our tendency to believe that when we have mastered some field, we can automatically be good teachers. Actually, this field of persuasion is composed of many arts, of which teaching is one.

Probably the greatest purveyor of words the U. S. has ever had was Ralph Waldo Emerson. One day he was out in the barnyard trying to get a calf into the barn. He had a rope around the calf's neck, and he was trying to drag the calf into the barn. The calf did not want to go. The Swedish maid in the house looked out and saw him and began to laugh. She went out to the barnyard and dipped her finger in a pail of milk, held it in front of the calf's nose and led the calf in the barn. She could communicate to the calf. Emerson wrote in his diary, "I love people who can do things." He could have written, "I love people who know how to do things." It is important to master the methods of teachings.

Fifth is love for each individual. "Love unfeigned."

Sixth is example — the powerful attraction of example. In my recollection, two examples stand out vividly from my childhood. One was a devoted scoutmaster — his personality, his character, his devotion to the boys. Another, equally vivid, a man I saw only one day — a stake Sunday School board member who came to our ward and visited our class. I was then in my teens and not always complying with all of the commandments. That afternoon found me at a baseball game, and there was the Sunday School board member sitting behind me, smoking a cigaret. The whole image is more vivid in my mind today than many more important things, I am sure, that played a more important part — the power of example.

The *seventh* element is the correct use of authority. Authority should be used only when moved upon by the Holy Ghost; and, after reproving, we should show increased love toward those whom we have reprov'd, lest they esteem us to be their enemy. Unfortunately, it is commonplace to find workers in the Sunday School who substitute the use of authority for the mastery of the principles of persuasion. It is commonplace to find an unruly class that someone just cannot control — someone who is trying to control it with all the authority and compulsion that he can exercise. Then someone else goes in, and with the same group of children, has their rapt attention, their interest, and their regular attendance and their efforts to enlist others to come to the class.

The extent to which one must exert authority is a pretty good measure of the effectiveness of his mastery of the principles of persuasion.

How important is it to teach the Gospel truths to the Sunday School?

Let us take adults. Adult minds need to be fed regularly because the human camera is a live instrument, which must be regularly nourished.

As for our children, they live in an age of unparalleled struggle for control of men's minds and wills. Children need knowledge and conviction

First, they must resist the designs of evil men. There are examples of groups that have been able to do this to some extent, such as the Jews. Last week I heard a broadcast by a *New York Times* correspondent who had been in Austria reporting on the exodus of the Jews from Austria. She said, "Khrushchev told the Austrians, 'The Jews are not good collectivists. Let them go.'" The correspondent said, "You've heard of damning with faint praise. Well, this is a case of faint praise with damning." Our children must be able to resist the designs of evil men.

Second, they need the Gospel to put their knowledge in order. Someone has said that "unless our knowledge is in order, the more knowledge we have, the greater is our confusion."

Third, our children need the Gospel to search out and receive pure knowledge — the pure knowledge desperately needed in all of the secular fields.

In the *Doctrine and Covenants* 121:33, God says:

As well might man stretch forth his . . . arm to stop the Missouri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge . . . upon the heads of the Latter-day Saints.

Our children need the Gospel truths so they can receive the knowledge that is necessary to save their institutions from the calamities and destructions that will otherwise come. And that also applies to our economic institutions.

Think of the tremendous gulf between what is a superior economic

system, the so-called free enterprise system and the United Order. This will give some concept of the amount of knowledge required to do what we must do to meet the challenges of this age and what our children are confronted with.

Fourth, our children need to be the salt of the earth. I believe they should live where they can savour and leaven the place in which they live. They will need firmness of principle. If they are going to be the salt of the earth, they must identify themselves with the areas and the peoples with whom they live, but not become a part of them. This is a world Church, and its members must be capable of being the salt of the earth to perform its world mission.

Fifth, our children need to be prepared for the calamities that are to come if the world does not heed the warnings of the prophets, and the triumph of truth through the reign of Christ and His reign of righteousness and peace. Our objective, basically, should be that stated by Paul in *Ephesians 6:13-17*.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ye Have Done It Unto Me (*continued*)
come secure in their knowledge and in their love. The cold, formal word is "integration." The practical, working words are "love," "visit" and "teach." Surely Christ would name no truer way of personally serving Him than that of placing your arm on your brother's shoulder and guiding him by love and concern along the path of progress.

A peculiar part of nearly all of God's laws is that they help us here as well as later, and that others also

Stand therefore, having your loins girt . . . with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace.

Above all, taking the shield of faith, wherewith ye shall (not maybe) be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

My brothers and sisters, I hope that as members of this Church and as members of this great Sunday School organisation, we can go forth believing. We will go forth with a heightened appreciation of our responsibility and opportunity to render permanent service to children and adults through teaching the Gospel truths, that we may help them to thwart the designs of evil men and their use of the modern means of persuasion and compulsion. And I hope that we can increase our ability to use authority in the right way, master the art of persuasion, and use the Gospel truths to awaken within the soul of each child and each adult that "inward music" that will respond to the "irresistible truths" and the "powerful attraction of example."

seem to gain when we give obedience. If we feed our brethren, we are both full. If we neglect our opportunities, not only do we lose our reward, but they are still hungry. What a joy it will be to return to the presence of God and feel the love which will burst upon us as He accepts us on His right hand. It is ours if only we will follow that simple rule which was stated by the King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:49.)

New Era Calendar

OF BRANCH AND DISTRICT EVENTS

May 30—An event eagerly awaited in the North London District, the Annual Primary Rally, took place in the North London Chapel and a nearby sports field. Children and teachers came from all branches in the district to join in the fun. After an assembly programme in the Chapel, where a brief glimpse of Primary work was given, the children boarded coaches for the sports field. So eager were the competitors to take part in the races that Brother A. Henderson had no difficulty in getting the different age groups to the starting line, and so many races were run that an additional supply of prizes had to be bought. A fancy dress competition held back at the Chapel was judged by Brother and Sister Asay, then Sister M. D. Scott directed a puppet show whilst Sister Sparkes and her helpers prepared a meal which satisfied even the heartiest of young appetites.

June 3—A large group of Relief Society Sisters and their friends celebrated the closing of the years' work at Halifax with a pie supper and a sparkling entertainment given by a visiting concert-party.

June 6—Brother Brown and Sister Overton organised a MIA social at Peterborough where progressive barn dances proved to be much to the taste of the enthusiastic group of saints who raised £3.

June 6—Loughborough Sunday School Superintendent Jack Simpson organised a "Bring and Buy" sale featuring a book and toy stall run by the young

people who were a great help in raising £6 towards the annual outing.

June 10—Norwich Relief Society presented a leather writing case to Sister Mildred Jenness in appreciation of the wonderful work she has done during the years she has persided over the auxiliary in the Branch.

June 13—Chatsworth House was the place of interest chosen by Nottingham, Hucknall and Eastwood Relief Societies for their annual outing. The sisters thought that the Derbyshire countryside had never looked lovelier than on this beautiful day.

June 13—Leeds members presented a "White Coon Show" in the Bradford Chapel.

June 13—Many of Loughborough's young folks tried square and barn dancing for the first time at the MIA dance, and judging by the success of this it seems as though they will be a regular feature of forthcoming dances.

June 13—An overnight camp was organised for the boys of Nottingham Primary at Ashover, North Wales. Twenty-six boys attended together with Brothers Harris, Woodward, Storer and Asher. The boys enjoyed rambling, swimming and games before concluding the energetic week-end with a Sacrament Meeting.

June 16—A "Postum Evening" was organised in the Peterborough Branch by Sisters Blood and West to help swell Primary Funds. Postum and biscuits were served and entertainment was provided by Sister Grey, Brother

Overton, Sister Duren and President Quesne. The evening also served as a farewell for Sisters Smith and Duren.

June 17—The cub pack attached to the Ipswich Branch gained second place in the district cub sports. This is a remarkable achievement as the pack is one of the smallest in the district.

June 17—Norwich Branch took advantage of the superb June weather and visited Sheringham and Cromer.

June 19—Twenty of the brethren from Wythenshawe assembled at the Chapel and loaded equipment into cars and set off for the Priesthood Camp at Morfa, North Wales. As early as 5.30 the following morning many of the boys were already up and playing football whilst the cooks, under the watchful eye of President Weston, prepared breakfast. The indefatigable vitality of the boys showed itself in their activities which continued throughout the day and included swimming, hilking and climbing. Although a gale during Saturday night almost blew down the tents, Sunday morning was bright and calm, and Priesthood and Sunday School were held before camp was broken in time for the brethren to attend Sacrament Meeting at Wythenshawe.

June 20—Eighty-two adults and children had a wonderful time at the Nottingham Sunday School outing. After being lost for over an hour the

party finally arrived at Charnwood Forest where hot dogs were cooked. Plenty of games were played and contributed to the happiness of this lovely day.

June 20—Sister Julie Swinscoe celebrated her nineteenth birthday amongst her friends in the Mansfield Chapel. An electric clock was presented to the Branch for the loan of the building.

June 20—Leeds fathers and sons met Brother Herbert Walker who took them to a nearby battlefield where Cavaliers and Roundheads fought during the Civil War. Brother Walker, who is a keen local historian, told the story of the battle in a way which held the group spellbound. The mothers and daughters prepared food for their menfolk in a neighbouring park where the two groups played games after the picnic.

June 20—Ipswich cub pack attended the cubs open day at the scout camping ground at Gilwell Park. Akela, Jack Jacobs, was thankful to crawl into bed after an exhausting day.

June 20—Forty people attended the Chelmsford Sunday School outing to Malden. The hot weather encouraged some of the more hardy souls to take to the sea, whilst others were content merely to bask in the sun. After an exciting game of soft-ball, strawberries and cream were served for tea.

June 27—The Ipswich Chapel was a hive of industry as the saints worked to make everything spick and span. It was a pleasure to walk into the building the following day and see it looking so clean and neat.

June 27—More than two hundred people, including President F. W. Oates, Sister Gladys Quayle of the



President Oates getting "the bird" at the Leeds District Welfare Barbecue on June 27.

Mission Board, and members from Newcastle District, attended the Leeds District Welfare Committee Chicken Barbecue. The tasty menu included chicken, hot dogs, triple decker sandwiches and strawberry angel cream.

June 27—The weather could not have been kinder for the Loughborough Sunday School outing to Mablethorpe. In beautiful sunshine the children had a fine time playing on the beach.

June 27—Luton Branch unfortunately choose one of the few places in the country, Walton-on-the-Naze, where the weather was wet for their annual Sunday School outing; however, not even the rain could dampen the children's exuberant spirits.

June 27—Sixty people enjoyed the Sunday School-sponsored barbecue at Newchapel. The Surrey air did much to sharpen appetites, and full justice was done to the hot dogs and strawberries which were served.

June 28—A special farewell was given at Wythenshawe for Sister Sylvia Robinson who has been called on a full-time mission. Her parents, who had been baptised on the previous day, were able to be present and share their daughter's joy in her calling.

June 31—Brother Stanley Thompson organised the weenie roast held by Aberdeen at the picturesque Bay of Nigg. As the sun set, Sisters Coull and Smith began cooking and the tempting aromas wafting over the beach soon brought the keenly contested game of rounders to a halt.

July 3—Airdrie Building Fund was inaugurated when Brother C. McPherson took two carloads of brethren to Luggie Burn on a fishing expedition. The brethren had a great evening although the net result was one small trout which brought in 3s.

July 4—Halifax priesthood organised a garden party where in spite of the very hot weather, hot dogs and baked

potatoes soon satisfied the appetites of their hungry guests.

July 4—Cardiff Branch held an exciting "Box and Bow" party in the Chapel.

July 5—Sister Helen Fradd, District Sunday School Superintendent presented the prizes at the Cardiff Branch Prize day.

July 5—Merthyr Relief Society marked the closing of the winter programme by showing slides of the Davies family, formerly members of the branch, and serving light refreshments.

July 5—Swansea Relief Society visited the theatre to see "Flowering Cherry" to mark the end of the Relief Society year.

July 7—A Shower for Sister Joan Woodward, who is shortly to be married, was given by Rugby Relief Society at the home of Sister Tomlin.

July 11—Brother Geoffrey Harris, Nottingham District YMMIA Superintendent, organised an all girls' camp at Ratcliffe-on-Sea. Although the weather for most of the week-end was showery, the thirty-five young girls enthusiastically joined activities such as swimming, rambling and a sing-song around the camp-fire.

July 12—Newchapel Members were happy to welcome a party of Norwegian Saints who had come to do temple work for a week. The visitors also found time to play a lively game of rounders against the home MIA team.

July 18—The weather was all that anyone could wish for at Grimsby's Garden Party. Gaily decorated stalls were set out in the Chapel grounds and included such novelties as a bottle stall, and a vegetable and plant stall. As might be expected, the fish stall was a tremendous success. Two Primary children, Janet Haith and Rosemary Bushell, sold lavender sachets.

Mr. Walter Sleight was all that a magician should be, his performance pleased the children and completely baffled the adults. Approximately £10 were raised for the Sunday School outing to Sutton-on-Sea.

July 18—Manchester failed to live up to its reputation and Wythenshawe members had no complaints to make about the weather for their garden-party. Among the novel attractions was a children's francy dress competition which was won by two youngsters costumed as a clothes line.

July 19—Sister Jeanette Clark was welcomed from her mission by Wythenshawe Branch.

July 23—As an inter-branch swimming contest is being planned for Manchester District, Wythenshawe MIA decided to get in a little practice with Sister Weston acting as coach.

July 25—Bournemouth Branch held a very ambitious Sport and Drama Festival. The sports were held in Kings Park where Roger Beck of the South London Branch won first prize in the adult class and Maureen Giles first prize in the under-twelves. The Drama section was held during the evening and a magnificent display of local talent was given; Brother Kenchington managed to play a tune on a very old fiddle and Roger Beck told the shaggiest of shaggy dog stories; Brother Street won first prize for Adult Drama while Maureen Giles came first in the Children's Class. District President Albert E. Southgate presented the Challenge Cup to Roger Beck for the best all round performance.

July 26—The first Sacrament Meeting of the newly organised Lincoln Branch will be long remembered by the six members gathered there as being one of the most profound spiritual feasts they had ever known. Branch President George Winfield remarked that it had long been an ambition of his

to be one of six gathered in the Lord's name, for that is the number of those who were present when the Church was organised. This youngest branch in the Nottingham District has the promise of a great future for the spirit of the Lord will be poured down upon the City of Lincoln in rich measure.

July 30—Luton MIA held a "Beech Holiday Camp" in the Beech Road Recreation Hall. Brother and Sister Sheppard took an enormous amount of trouble to decorate the hall so that it looked like a real camp. Several St. Albans members came to join in the fun which included a splendid three-course meal.

July 23—Luton MIA held a golf tournament resulting in a very close victory by President Simmonds over Brother Sheppard.

July 15—Ernest Cooper of Newcastle has added to his laurels this year by not only gaining an Individual Aaronic Priesthood Award but also the Bronze Medallion of the Royal Life Saving Society.

July 25—A cricket match between the Aaronic Priesthood of the Sheffield and Nottingham Districts was played at Brimington Sports Ground. Sheffield won the toss and batted first making seventy-three runs which included a first wicket stand of forty-five by Keith Bishop and Stephen Gascoyne. Nottingham's innings of twenty-five was largely due to the skilful batting of Roger Kendall who undauntedly faced Sheffield's fast bowlers. It was a most sporting match, and this pioneering venture was so succesful that more activities of this nature are planned as part of the Aaronic Priesthood programme.

ENGAGEMENT

Wigglesworth-Harker—The engagement of Edward Wigglesworth and Pamela Harker of Leeds was announced recently.

MARRIAGE

Monday August 17, 1959, Katherine Jean Kenner Mattson and Bryan Belamy Gardner were married in the London Temple, President Selvoy Boyer performing the sacred rites. Katherine Gardner, whose home is in Berkeley, California, has signed to teach school for a further year with the U.S.A.F. educational system at Bushey Park, London. She serves in the Presidency of the South London Branch M.I.A. Bryan Gardner, a native of London, serves on the Mission Board with particular concern for the Aaronic Priesthood.

Bryan and Katherine Gardner



DEATH

Many of the Saints and friends of the Nottingham District will learn with deep sorrow of the untimely passing of Elder Raymond Harris Hafen of Provo, Utah, which occurred on July 29th of this year.

Elder Hafen who was 23 years old, met with accidental death on the Price, Utah highway when the truck he was driving overturned on an embankment in an effort to avoid a crash which would have endangered the lives of many others.

Elder Hafen is survived by his parents, Mr. and Mrs. Joseph Hafen of Provo, three brothers and seven sisters.

Although his sojourn on earth was of brief duration, his entire life was dedicated to service in the Church.

He frequently expressed his love and affection for the saints and friends he met in England whilst on his mission from 1955-1957.

At the very impressive funeral services held for Elder Hafen the following Elders who served with him in the British Mission rendered beautiful musical selections: Harold Jacklin, Lee Brady, Arthur Sadler, David Richards, Jon Clark, L. Arlin Withers and E. Fritz Boyer.

British Mission Statistics

BAPTISMS

BIRMINGHAM

Gillian Mary Chapman of Worcester
Joyce Heather Morris of Birmingham
Helen Audrey Janet Morris of Birmingham
Martyn Bruch Reynolds of Birmingham
Doris Vera Reynolds of Birmingham
Charles Robert Reynolds of Birmingham
Diane Mary Reynolds of Birmingham
Eileen Mary Woodliffe of Wolverhampton
Kenneth Lawrence Wall of Coventry
Lucy Wall of Coventry

BRISTOL

Denise Julie Streets of Newton Abbot
Robert John Major of Bristol
Janet Elizabeth Angel of Stroud

HULL

Leslie Barrington Cooper of Hull
Richard Edward Oakley of Hull
Carol Ann Ellerington of Hull
Nancy Mary Sanderson of Hull
John Noel Halsey of Hull
Blanche Forrest Myers of Hull
Harry Richard Sykes of Hull
Dawn Halsey of Hull

Harold Wilkinson of Hull
Linda Mary Hopkin of Hull
Elsie Jackson Fenwick of Hull
Joan Curtis Wright of Hull
William Wright of Hull

IRELAND

Robert Davidson of Belfast
Dermot Richard Sheils of Belfast
Martha Anna Workmann of Belfast

LEEDS

Derek Buffett of Halifax
Heather Mary Spandler of Huddersfield
Graham Maynard Spandler of Huddersfield
Catherine Jane Goldthorpe of Huddersfield
Geoffrey Toft of Leeds
Lily Toft of Leeds
Carol Mary Toft of Leeds
Ronald Colin Cree of Leeds
Robert Eccles of Leeds
Pamela Joy Harker of Leeds

LIVERPOOL

Marianne Wood Brown of Burnley
James Brown of Burnley
David Calloway of Burnley
Harry Wilfred Valentine Walsh of Blackburn
Clara Joyce Eastham of Burnley
Peter Eastham of Burnley
Arthur Rhodes of Liverpool
Susan Elizabeth Rhodes of Liverpool
Margaret Irene Rhodes of Liverpool
Irene Rhodes of Liverpool
Robert Kane of Liverpool
Wilson Birtwell of Burnley

MANCHESTER

Harry Brooks of Rochdale
Dora Barwick Brooks of Rochdale
William Logan of Wythenshawe
Geoffrey Robinson of Wythenshawe
Lesley Anne Robinson of Wythenshawe
George Robinson of Wythenshawe
Florence Bentley Robinson of Wythenshawe
George Robinson of Wythenshawe
Doreen Suthers of Rochdale
Jean Suthers of Rochdale
Mildred Street Rogers of Ashton Hyde
Reginald George Clifford of Wythenshawe
Mona Bessie Clifford of Wythenshawe
Philip Charles Clifford of Wythenshawe
Paul John Clifford of Wythenshawe
James Terence Byrne of Wythenshawe
Jacqueline Vanderstock of Oldham
Amy Collinge Vanderstock of Oldham
Jon David Slater of Wythenshawe
Patricia Margaret Slater of Wythenshawe
Vera Mary Slater of Wythenshawe
Edwin Charnock Slater of Wythenshawe
Anita Louise Sherratt of Stockport
Patricia Truslove of Stockport
Norma Austin Northover of Rochdale
Robert Northover of Rochdale
Margaret Leatham Kellest of Rochdale
Elsie Lingard Butler of Rochdale

NEWCASTLE

Isabella Christie of Sunderland
Alexander Whyte Greig of Sunderland
Elizabeth Traill Greig of Sunderland
Leonard Looby of Sunderland
Mary Looby of Sunderland
Audrey Dale of West Hartlepool
Emma Taylor of Newcastle
David Edward Harrison of Darlington

NORTH LONDON

Alan Paul England of West London
Doreen Olive England of West London
Rederick Clive Vickers of Southend

Michael Davis Ruffy of Southend
John Richard Ruffy of Southend
Patricia Louise Ruffy of Southend
John Richard Ruffy, Jr. of Southend
Gladys Maude Kelly of Romford
John Francis Kelly of Romford
Patricia Helen Kelly of Romford
George Frederick Holman of Romford
Harold Sidney Bisson of Romford
Evelyne Nellie Bisson of Romford
William Kenneth East of Luton
Elizabeth Alida Russell East of Luton
Patricia Wimbledon of Oxford
Albert John Wimbledon of Oxford
Gerald Frederick Porth of Reading
Doris Valerie Porth of Reading

NORWICH

Angela Margaret Webster of Gorleston
Sybil Ann Brunning of Gorleston
Alan William Webster of Gorleston
David Allen Kelly of Ipswich
Yvonne Pamela Harvey of Lowestoft
Emily Sadler of Gorleston
George Arthur Sadler of Gorleston
Marion Emily Lowen Laurie of Cambridge
Donald Wilfred Laurie of Cambridge
Leonard Reed of Cambridge

NOTTINGHAM

Denis Alliss of Eastwood
Stanley Castle of Leicester
George Douglas Castle of Leicester
Joyce Patricia Castle of Leicester
Cecelia May Hart of Leicester
Miranda Hart of Leicester
John Cox of Nottingham
Hilda Cox of Nottingham
Willam Henry Cox of Nottingham

SCOTLAND

Stanley Reid of Dundee
Margaret Hazell McLellan Reid of Dundee
Elsie Ross of Dundee
Sheila Ross of Dundee
Tomas Mathieson Ross of Dundee
Robert Ross of Dundee
James Binnie Denholm Gray of Edinburgh
Robert Robertson of Aberdeen
Maureen Ivy Downie of Aberdeen
Gladys MacLean of Aberdeen

SHEFFIELD

Joan Carlile of Doncaster
Eugene Alfred Hutchinson of Doncaster

SOUTH LONDON

Mabel Lily Rushton of South London
Edith Myra Regan of South London
Ivan Waddell Young Gifford of Portsmouth
Victor Leonard Leslie Speake of Southampton
Patrick Brundritt Comport of Southampton
Mary Martha Jean Harlow of South London
Edwin Arthur Underwood of South London
Peter David Manners of South London
Jeyce Rosemary Manners of South London

WALES

Elizabeth Anne Ellis Bustamante of Merthyr Tydfil
John Bustamante of Merthyr Tydfil
Pauline May Sellars of Newport
Diane Pwntner of Newport
Stuart Roy Anstice of Newport
Robert Thomas Anstice of Newport
Phillipa Janet Pulmar of Merthyr Tydfil
Desmond Melvin Meachem of Pontypool
Alan Huxtable of Cardiff
Mary Butler of Cardiff
Margaret Elizabeth Forward of Pontypool
Clifford Ivin Forward of Pontypool

BIRTHS AND BLESSINGS

- Palmer:** To Kenneth and Annie Palmer of Oldham, a son, Ian Stuart, born January 4, 1958; blessed April 4, 1959, by Norman Wood.
- Palmer:** To Kenneth and Annie Palmer of Oldham, a daughter Dorothy, born February 24, 1951; blessed April 4, 1959, by Joseph Robinson.
- Robinson:** To Joseph and Lily Robinson of Oldham, a daughter, Jacqueline Lita, born May 21, 1959; blessed June 7, 1959, by Joseph Robinson.
- Mayor:** To Jack and Doreen Mayor of Oldham, a son, Brian, born January 4, 1959; blessed April 4, 1959, by Norman Wood.
- Burns:** To John and Joan May Burns of Oldham, a daughter, Joan, born February 7, 1959; blessed April 4, 1959, by Samuel Mills.
- Soulsby:** To William Henry and Annie Soulsby of West Hartlepool, a daughter, Carol, born March 23, 1959; blessed June 7, 1959, by William Henry Soulsby.
- Ingram:** To Bertie and Joyce Ingram of Sunderland, a son, Jeffrey, born April 13, 1954; blessed June 7, 1959, by Harold C. Anderson.
- Looby:** To Leonard and Mary Looby of Sunderland, a daughter, Patricia Doreen, born January 15, 1959; blessed June 7, 1959, by Delbert G. Alder.
- Wood:** To John Wilfred and Joyce Emily Louise Wood of Catford, a son, Kevin John, born December 22, 1957; blessed May 24, 1958, by Wilfred Ernest Wood.
- Kingam:** To Robert and Elizabeth Kingam of Belfast, a daughter, Donna Pauline, born April 27, 1959; blessed June 7, 1959, by James E. Cockrane.
- Rowland:** To Peter Ralph and Pauline Rowland of Gorleston, a daughter Gail Louise, born June 15, 1959; blessed June 28, 1959, by Leonard A. Bell.
- Gordon:** To James and Margaret Gordon of Glasgow, a daughter, Carol Christine, born December 26, 1958; blessed June 5, 1959, by Walter E. Foote.
- McGovern:** To James Vincent and Hilda Mae McGovern of Scunthorpe, a son, Terry, born June 13, 1951; blessed March 15, 1959, by Albert Lewis Taaffe.
- Perry:** To Sidney Harold and Joan Patricia Perry of Bristol, a daughter, Karen Anne, born February 21, 1959; blessed March 22, 1959, by Sidney Harold Perry.
- Bentley:** To Cyril Thomas Bentley and Ethel Mallett Bentley of Hull, a daughter, Susanne Diane, born May 20, 1959; blessed July 5, 1959, by John C. Kennington.
- Shaw:** To William J. and Annie Burnett Shaw of Dundee, a daughter, Cheryl June, born June 15, 1959; blessed July 5, 1959, by William John Shaw.
- Bardsley:** To Jerzy and Irene Hooson Bardsley of Halifax, a daughter, Carol Ann, born January 23, 1952; blessed July 5, 1959, by Harold D. Newey.
- Bardsley:** To Jerzy Bardsley and Irene Hooson Bardsley of Halifax, a daughter, Janet Mary, born September 30, 1954; blessed July 5, 1959, by Willard L. Allen.
- Buffett:** To Derek and Marlene Haywood Buffett of Halifax, a daughter, Catherine Lynn, born November 24, 1956; blessed July 5, 1959, by Charles Stuart Andrews.
- Buffett:** To Derek and Marlene Haywood Buffett of Halifax, a daughter, Jenny Lorraine, born December 27, 1957; blessed July 5, 1959, by S. Harold Green.
- Buffett:** To Derek and Marlene Haywood Buffett of Halifax, a daughter, Elaine Denise, born March 23, 1959; blessed July 5, 1959, by Frank Holroyd.
- Buffett:** To Derek and Marlene Haywood Buffett of Halifax, a son, Rodney, born June 1, 1955; blessed July 5, 1959, by Harold D. Newey.
- Lupton:** To William Austin and Ethel May Lupton of Sunderland, a daughter, Janice Elaine, born April 20, 1953; blessed July 5, 1959, by Delbert George Alder.
- Hunter:** To Alan and Dorothy Stewart Hunter of Sunderland, a son, Colin, born March 18, 1959; blessed July 5, 1959, by Ronald Whan, Sr.
- Harper:** To John and Doris Stewart Harper of Belfast, a son, William Royce, born June 14, 1959; blessed July 5, 1959, by John Harper.
- Scott:** To Peter and Aegela May Glynn Scott of Cambridge, a son, Peter Nigel, born April 29, 1956; blessed March 1, 1959 by Karl R. K. Nicholes.
- Nicholes:** To Karl R. K. and Velyn Washburn Nicholes of Cambridge, a daughter, Barbara, born March 16, 1959; blessed June 7, 1959, by Karl R. K. Nicholes.
- Chapman:** To Kenneth Arthur and Gillian Mary Jones Chapman of Worcester, a son, Stephen Neil, born June 4, 1954; blessed July 5, 1959, by Harry William L. Jones.
- Ellison:** To Douglas and Elsie May Wood Ellison of Sheffield, a daughter, Linda Christine, born March 31, 1955; blessed June 14, 1959, by John Henry Laurie.
- Ellison:** To Douglas and Elsie May Ellison of Sheffield, a son, John Douglas, born October 11, 1951; blessed June 14, 1959, by Ernest B. Machell.
- Bell:** To Rennie Graham and Helen Lund Bell of Sheffield, a daughter, Fiona Valerie, born May 20, 1957; blessed June 14, 1959, by Aubrey Nettleship.
- Bell:** To Rennie Graham and Helen Lund Bell of Sheffield, a son, Julian Graham, born April 28, 1959; blessed June 14, 1959, by Raymond Connaught Bustin.
- Needham:** To Edgar Raymond and Joan Hodgson Needham of Nottingham, a son, Paul, born December 14, 1958; blessed January 4, 1959, by Edgar Raymond Needham.
- Langford:** To Cyril and Joyce Evelyn Langford of Northampton, a daughter, Beverley Jayne, born June 3, 1959; blessed July 5, 1959, by Leonard Joyce.
- Bergstrom:** To Arius Evan and Madge Hogan Bergstrom of West London, a daughter, Jill, born June 10, 1959; blessed July 5, 1959, by Wesley S. Schow.
- Dean:** To Patrick Kenneth and Patricia Mary Birch Dean of Liverpool, a son, Mark, born December 12, 1958; blessed July 5, 1959, by Robert G. Larsen.
- Crane:** To David Arthur and Juliet Christina Coogan Crane of Rugby, a son, Jeremy Christopher, born May 25, 1959; blessed July 5, 1959, by Alfred J. Elger.
- Goldthorpe:** To Stanley and Julia Mary Whittell Goldthorpe of Huddersfield, a son, Robert Martin, born March 10, 1954; blessed July 5, 1959, by Donald Pelton.
- Godbold:** To Raymond Jack and Stella Rosemary Allen Godbold of Lowestoft, a daughter,

Karen Jane, born May 24, 1959; blessed July 5, 1959, by Raymond Jack Godhold.

Bellchambers: To Arthur and Lilian Elizabeth Archer Bellchambers of Crawley, a son, Nicholas Graham, born April 30, 1951; blessed July 5, 1959, by Richard Madson.

McEwen: To Neil and Margaret Wendy McEwen of Nottingham, a son, Robert Neil, born March 20, 1959; blessed April 5, 1959, by Neil McEwen.

Montgomery: To Oastler and Jeanne Violet Montgomery of Nottingham, a son, Joseph Steven, born December 31, 1958; blessed March 1, 1959, by Oastler Montgomery.

Storer: To Oliver and Beatrice Hilda Storer of Nottingham, a son, David Anthony, born February 21, 1959; blessed April 5, 1959, by Oliver Storer.

Bellchambers: To Arthur and Lilian Elizabeth Bellchambers of Crawley, a son, Mark, born December 17, 1955; blessed July 5, 1959, by Selvoy J. Boyer.

Bellchambers: To Arthur and Lilian Elizabeth Bellchambers of Crawley, a son, James Arthur, born April 22, 1957; blessed July 5, 1959, by Richard Madson.

Boffin: To Harry and Norma Blow Boffin of Nuneaton, a son, Terence Boffin, born November 6, 1952; blessed June 7, 1959, by Ronald Birks.

Boffin: To Harry and Norma Blow Boffin of Nuneaton, a daughter, Heather Margaret, born January 6, 1957; blessed June 7, 1959, by Edwin Norman Green.

Wall: To Ambrose James and Lucy Lane Wall of Coventry, a son, Alan, born September 2, 1957; blessed June 7, 1959, by John Davies.

Stevens: To Alexander and Janice Cherry Stevens of Hucknall, a son, Peter Vernon, born June 6, 1959; blessed July 5, 1959, by Oliver Storer.

Chipperfield: To Richard Stanley and Cynthia Averil Boar Chipperfield, a daughter, Linda Joyce, born May 3, 1959; blessed July 5, 1959, by John Arnold.

Kelly: To John Francis and Gladys Maude Masters Kelly of Romford, a son, Stephen John, born April 4, 1952; blessed July 5, 1959, by George A. Vousden.

Bisson: To Harold Sidney and Evelyne Nellie Purl Bisson of Romford, a daughter, Lynda Gale, born March 4, 1957; blessed July 5, 1959, by Burt L. Guymon.

Bisson: To Harold Sidney and Evelyne Nellie Purl Bisson of Romford, a son, David Arthur, born March 2, 1958; blessed July 5, 1959, by Stanley S. Herron.

McCoy: To Edward and Catherine Moreen Morrison McCoy of Crawley, a son, Neil Edward, born March 23, 1958; blessed July 5, 1959, by Richard Madsen.

McCoy: To Edward and Catherine Moreen Morrison McCoy of Crawley, a daughter, Elizabeth Susan Paterson, born April 5, 1954; blessed July 5, 1959, by Selvoy J. Boyer.

Oldroyd: To Jeffrey and Eileen Dufton Oldroyd of Huddersfield, a son, Robert Lyle, born February 17, 1959; blessed March 1, 1959, by Lyle J. Cooper.

Lassiter: To Charles Adolph and Janet Shirley Ford Lassiter of Cambridge, a daughter, Leslie Carol, born May 17, 1959; blessed July 5, 1959, by Duane Burgess Ford.

Hezelsline: To Thomas William Arthur and Susannah Bagworth Hezelsline of Nottingham, a son, born May 6, 1959; blessed June 7, 1959, by Thomas William Arthur Hezelsline.

Gill: To Charles Gordon Everard and Dorothy May Lord Gill of Nottingham, a son, Stephen Charles, born April 11, 1959; blessed May 3, 1959, by Harry Havelock Hall.

ORDINATIONS

BIRMINGHAM

John Albert Holt of Nuneaton to Priest
Albert Wilde of Birmingham to Deacon
Martin Alan Wilde of Birmingham to Deacon
Victor Frederick Smart of Worcester to Deacon
Donald Arthur Royle of Coventry to Priest
Robert Clifford Reynolds of Wolverhampton to Priest
Alfred David Slater of Wolverhampton to Priest
David Joseph Griffiths of Wolverhampton to Deacon

BRISTOL

John Robert Major of Bristol to Deacon
Henry Walter White of Newton Abbot to Priest

HULL

Harry Richard Sykes of Hull to Deacon
John Arthur Fenwick of Hull to Deacon
Anthony John Douglas of Scunthorpe to Teacher
Charles Christopher Prudames of York to Priest
Alfred Albert Cook of Grimsby to Priest

IRELAND

Kenneth George Lynn of Dublin to Deacon
Alan Lawrence Wilson of Belfast to Deacon
Robert Davison of Belfast to Deacon

LEEDS

Frederick Duncan Woodhead of Huddersfield to Deacon
Isaac Owens of Halifax to Priest
Geoffrey Toft of Leeds to Deacon
Ronald Colin Cree of Leeds to Deacon

LIVERPOOL

Everard Armstrong of Wigan to Teacher
James Brown of Burnley to Deacon
Wilson Birtwell of Burnley to Deacon
Roderick Arthur H. Baldwin of Liverpool to Deacon
George Evans of Liverpool to Deacon
John William Jones of Liverpool to Elder
Michael Cabella Chalonner of Liverpool to Elder
Arthur Rhodes of Liverpool to Deacon
Frank Butterworth of Rawthenstall to Priest
Donald Simeock of Rawthenstall to Priest
Peter Eastham of Burnley to Deacon
Harry Wilfred Valentine Walsh of Blackburn to Deacon
Derek Lucas of Blackburn to Deacon

MANCHESTER

Clarence Corbishley of Wythenshawe to Deacon
Ronald Leonard Lawrence of Wythenshawe to Deacon
Edward Pilkington of Wythenshawe to Deacon
Brian Smith of Oldham to Deacon
Bryan George Smith of Stockport to Teacher
Ronald Kent Mason of Wythenshawe to Priest

Edward Kenneth Pilkington of Wythenshawe to Deacon

NEWCASTLE

Alexander Whyte Greig of Sunderland to Deacon

Leonard Looby of Sunderland to Deacon

Stuart Jennings of South Shields to Deacon

Joseph Edward Holmes of Middlesbrough to Priest

Bertie Smith Ingram of Sunderland to Teacher

Raymond Botterell of Sunderland to Deacon

Reginald Henry Postlethwaite of Sunderland to Teacher

Thomas Seaton Bamford of Sunderland to Teacher

Norman Valentine W. Griffiths of Sunderland to Teacher

Thomas Anthony Florey of Sunderland to Teacher

William Austin Lupton of Sunderland to Teacher

Robert Pocklington of West Hartlepool to Teacher

Alfred Wainwright of West Hartlepool to Priest

Thomas Hall of West Hartlepool to Teacher

NORTH LONDON

Alan Wilson of North London to Deacon

Raymond Donald Pinnay of Reading to Elder

James Edward Melton of West London to Deacon

Edward Scott Troy of West London to Deacon

William Howard of Southend to Deacon

Gerald Frederick Portch of Reading to Deacon

Robert Silcott of Reading to Deacon

Ronald Maurice Melton II of West Drayton to Teacher

Edward David Gillet of Oxford to Teacher

Alexander Leslie Bayliss of Oxford to Deacon

Ronald Douglas Burr of St. Albans to Deacon

NORWICH

Edward Michael of Springall of Norwich to Teacher

Leonard George Free of Cambridge to Deacon

Edward Royston Heyes of Cambridge to Elder

Clifford Herbert Francis Woodrow of Cambridge to Deacon

Michael Peter Blackwell of Gorleston to Priest

Gerald John Bell of Gorleston to Deacon

David Paul Attwell of Ipswich to Deacon

Denis Robert George Adeock of Norwich to Deacon

Peter Scott of Cambridge to Teacher

David Allen Kelly of Ipswich to Deacon

Melvin David Hudson of Gorleston to Teacher

Michael Anthony Hudson of Gorleston to Teacher

NOTTINGHAM

George Douglas Castle of Leicester to Deacon

Stanley Castle of Leicester to Deacon

Piers Leslie Green of Leicester to Teacher

Leslie Walter Green of Leicester to Teacher

Maurice Hodder of Nottingham to Deacon

Charles Gordon Everard Gill of Nottingham to Teacher

Peter Geoffrey Gill of Nottingham to Priest

David Edwin Lever of Nottingham to Teacher

William Eric Mellors of Eastwood to Teacher

Denis Alliss of Eastwood to Deacon

SCOTLAND

Henry Brown of Dundee to Elder

James Binnie Denholm Gray of Edinburgh to Deacon

Joseph Leece of Dundee to Teacher

Thomas Skene of Aberdeen to Deacon

Albert Roy, Sr. of Dundee to Deacon

William Selbie Black of Aberdeen to Deacon

Crawford James Watt of Paisley to Deacon

SHEFFIELD

Owen Cottage of Sheffield to Elder

Kenneth Fawcett Bray of Barnsley to Elder

Thomas William Elliott of Chesterfield to Priest

Raymond William Austin Cupitt of Chesterfield to Teacher

Charles Robert E. Barnes of Chesterfield to Priest

SOUTH LONDON

George Henry Thorne of Brighton to Teacher

Donald Oliver Hendon of Brighton to Teacher

Victor Leonard Leslie Speake of Southampton to Deacon

Patrick Brundritt Comport of Southampton to Deacon

Gary Frederick John Talbot of Southampton to Teacher

David Paul Mount of St. Albans to Teacher

Sidney John Lewis of Gravesend to Deacon

Raymond Sidney Doubell of Crawley to Deacon

John Anselmo Gizzie of Southampton to Priest

William Blackwood Lawther of Crawley to Teacher

Leonard Kenneth Blything of Crawley to Teacher

WALES

John Bustamente of Merthyr Tydfil to Deacon

Cyril Charles Clayton of Pontypool to Teacher

John Campbell Hazard of Pontypool to Teacher

Desmond Melvin Meachem of Pontypool to Deacon

Alan Huxtable of Cardiff to Deacon

Missionary Activities

ARRIVALS:

June 30, 1959

Patrick Gale Bowen

Clive Jay Knapp

Thomas Mitchell Lythgoe

Carl Orrin McGrath

Adrian Joseph Morrell

William Spencer Nicholson

Sylvia Robinson

Geraldine Mae Shipley

Clifford Jay Ward

From

Moses Lake, Washington

Salt Lake City, Utah

Salt Lake City, Utah

Port Hueneme, California

Blackfoot, Idaho

Salt Lake City, Utah

Manchester, Lancashire

Barstow, California

Richfield, Idaho

To

North London

Newcastle

Norwich

Liverpool

North London

North London

Liverpool

Norwich

Wales

July 1, 1959		
David Thomas Adams	Coolidge, Arizona	Newcastle
Olof William Asplund	Lethbridge, Alberta, Canada	Leeds
Clifford Parley Cunningham	Pleasant Hill, California	Norwich
David Leon Haggerty	Danville, Illinois	South London
Milton Kay Hamilton	Salt Lake City, Utah	Newcastle
Victor Lee McDaniel	Arimo, Idaho	Norwich
Wayne Leland Neilsen	Lark, Utah	Newcastle
John Pratt Stuart Stout	Salt Lake City, Utah	Nottingham
Richard Edwin Wheeler	Salt Lake City, Utah	Scotland

July 7, 1959		
Monte James Brough	Randolph, Utah	Liverpool
Brent Nolan Clark	Washington, D. C.	Birmingham
Lee James Hodson	Downey, California	Ireland
Michael C. Macfarlane	Clearfield, Utah	Birmingham
Robert Franklin Moyle	Salt Lake City, Utah	Nottingham
William Dean Pierpont	San Pedro, California	Nottingham

August 3, 1959		
Anne Margaret Womersley	Heckmondiorke, Yorkshire	Newcastle

TRANSFERS:

July 4, 1959		
Lalla Freebairn	Wales	Scotland
Joyce Simpson	Scotland	Wales
July 10, 1959		
Calvin Smoot	Leeds	Birmingham
Richard E. Marshall	Norwich	Leeds
Duane M. Thomas	North London	Norwich
Victor J. Burner	Ireland	North London

July 19, 1959		
Richard P. Tucker	Newcastle	Manchester

July 20, 1959		
Clifford P. Cunningham	Norwich	South London

July 23, 1959		
Joseph W. Bertagnole	Manchester	Newcastle
Mamie Lue Wasden	Norwich	Leeds
Geraldine Mae Shipley	Norwich	Leeds

July 27, 1959		
JoAnn Lindorff	Liverpool	Bristol
Rosaline Newman	Bristol	Liverpool
Lynn D. Thorne	South London	Newcastle

August 1, 1959		
Rulon H. Stocking	Wales	Mission Office

August 5, 1959		
DeVon Hirschi	Mission Office	Wales
Dwayne L. Liddell	Birmingham	Wales
Norman D. Wright	Wales	Birmingham

August 7, 1959		
Larry T. Adams	Mission Office	Bristol

APPOINTMENTS:

July 24, 1959
Betty G. Duren, Mission Recorder, Mission Relief Society Secretary

August 1, 1959
Rulon H. Stocking, Assistant to Mission President and Travelling Elder

August 16, 1959
Larry T. Adams, Supervising Elder of Bristol District

RELEASES:

September 10, 1959

Lura S. Dunn

Norman Dunn ☆

Alma L. Carlisle

Craig S. McCune ★

Henry Richard Thomas §

September 24, 1959

John B. Anderson +

Larry D. Beckstrom

Virden J. Blackham

Ronald E. Cluff

Mark D. Jeffs

Dix A. Newell ×

Gerald P. Maxwell

From
 Provo, Utah
 Provo, Utah
 Manti, Utah
 Salt Lake City, Utah
 Wales, Utah
 Salt Lake City, Utah
 Nappa, California
 Kenilworth, Utah
 Central, Arizona
 Salt Lake City, Utah
 Richfield, Utah
 Salt Lake City, Utah

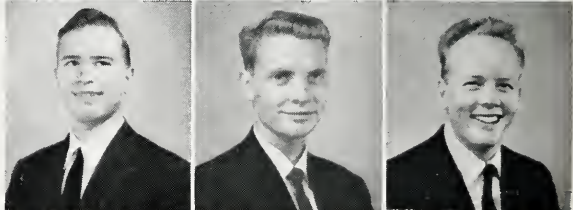
Districts
 Newcastle, North London
 Newcastle, North London
 Liverpool, Bristol
 London, Scotland, Mission Office,
 Hull
 Sheffield, Wales
 South London, Mission Office,
 North London
 Hull, North London, Liverpool
 London, Hull, South London
 Bristol, Liverpool
 Norwich, Newcastle
 Bristol, Sheffield
 Norwich, Manchester,
 Nottingham

- ☆ District President of Newcastle District,
 District President of North London District
- ★ Assistant to Mission President and Travelling Elder
 Supervising Elder of Hull District
- § District President and Supervising Elder of Welsh District
- + Supervising Elder of South London District and of North London District
- × District President and Supervising Elder of Sheffield District

Norman Dunn
Lura S. Dunn
Mark D. Jeffs



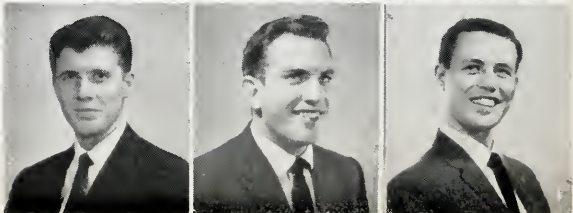
Virden J. Blackham
Alma L. Carlisle
Dix A. Newell



Gerald P. Maxwell
John B. Anderson
Larry D. Beckstrom



Craig S. McCune
Ronald E. Cluff
Henry Richard Thomas



THE INFLUENCE OF SUNDAY SCHOOL

from the Experiences
of Apostle
Hugh B. Brown

IT became my duty to go up from London to a large military camp near Liverpool on one occasion. I sent word ahead Saturday night that I would be there Sunday morning. When I arrived, quite a number of the LDS servicemen were in battledress, which indicated they were just leaving for or returning from the continent on bombing missions. The chaplain said to me, "I'm very happy to tell you, Mr. Brown, that there are seventy-five men here and there are only seventy-six Mormons in this camp. The other boy is in the hospital."



When we went into this meeting I said, "How many are there here who have been on missions?" A number of hands went up. I said, "How many of you have been through Sunday School?" Again many hands were raised. And then taking a chance I said, "Will you, and you, and you come up and administer to the sacrament? And will you come and lead the music? And who can play one of these portable organs?" Several hands were raised and the boys came up.

One of the men who was administering to the sacrament was dressed in battledress. As he knelt, he said, "O God the Eternal Father" — and then his voice broke. He paused, I think, for a full minute, and then he went on and blessed the bread. I went to that boy after the meeting and I said, "What is the matter, lad? What choked you up?"

"Well, sir," he said, "a few hours ago I was flying back from Germany in a bomber. My tail assembly was pretty well shot away. One of my engines was out. It didn't look like it was possible for me to get across the channel. Remembering things I learned in seminary, Sunday School, at home and in the Church, I looked up and said, 'O God, please come to my rescue.'" He added, "Sir, I haven't mentioned God's name since then until I mentioned it here on my knees, and I just had to stop long enough to say, 'thank you, God.'"



*A*nd they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

D & C. 68:28—29